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A VIEW OF ALL EXISTENCE



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COMPRISING
NEW INTERPRETATIONS
AND
A LOGICAL PLEA

BY
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PREAMBLE

SOLUTION of the question asking the nature of Vital Essence may or may not be far distant. The tantalizing quest for the answer is the unacknowledged or recognized main duty of every intelligent individual. The obligation entails that each person shall form a provisional complete theory of Life, or, rather, series of such theories, as an inspiration and guide to a personal career devoted to the endeavour to contribute to the final discovery, for the general good. Every person who gives thorough thought to formation of the provisional theories hopes that they include some part of final validity. Such is the attitude of the author of the scheme of Autonomism submitted in this book.

The theory adduces reasons for believing that all-comprehensive Life consists exclusively of auto-existent, self-developing Energy.

All conceptions of basic Truth, even in its applications to familiar doings, are afflicted with lacunas and tenuitys prejudicial to their respective rationales. The claim is made that, under present knowledge, Autonomism contains comparatively few of those defects, and that it provides an apparently satisfactory basis for eventual complete elucidation of Life's problem.

The method of presentation is designed to assist clear examination of the propositions.

ELYSTAN THOMAS.

Marginal Section-numbers are used, in lieu of Page-numbers.

References from one section to another are made by quotation of these numbers **in the text.**

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A VIEW OF ALL EXISTENCE

THE FUNDAMENTALS OF LIFE

1 LIFE is the name of **all being**, that is, the group of six **coinciding, fundamental natures**, which are severally **all-inclusive** on their respective planes, and severally **distinct** from each other, but **inevitably collaborative**. **Variations** are caused in part of the nature of some of the fundamentals by the action of others. The six fundamentals are ²⁻⁷ :—

2 LIFE-ESSENCE. ^{17, 23-35}

3 POTENTIALITIES of CHANGE of characteristics of Life-essence. ^{8, 15, 16, 36-39}

4 TIME. ^{8, 40-46}

5 SPACE. ^{8, 47-49}

6 CAUSATION : the operation of inevitable and invariable law producing from every activity an effect of inevitable character. Consequently, all effects have rigidly determinate causes. ^{8, 50-62, 63-66, 67-70}

Causation has always automatically comprised an **ABSTRACT** infinite **UNIVERSE of POSSIBILITIES**, of which the Life-essence universe is only a fractional counterpart. ⁵⁶

7 RIGHTNESS and WRONGNESS of the character of Life (including Possibilities ⁶).^{8, 71-79}

8 [BEING is Space and all that occupies Space.

ENTITY is Being which has form.

ABSTRACTION is a conceptual counterpart of the present, past, and possible and imaginary attributes of Entity; and is an immanence of all Entity.

INFLUENCE is exertion in Entity. It does not independently occupy Space, and is not an entity, but a distinct operation of entity.

POTENTIALITY occupies no independent space, and is not an entity, but a distinct characteristic of life-essence which enables influences in the latter to create new effects from innumerable conjunctions with other influences.]

Life-essence is the **sole entity**. Time and Space are parts of Being. Life-essence, Time, and Space cover the same field.¹⁵ Causation and Character-change are automatic and exact and distinct influences developed by and developing Potentialities, and working within and by means of the Energy which is Life-essence itself.²⁹

Rightness—wrongness ⁷¹⁻⁷⁹ is a distinct range of quality distributed over all the character and influence in Life-essence and its combinations (including the Abstract Universe ⁶), and constituting **WORTH-INJURIOUSNESS** according to whether the character and influence are suitable or unsuitable to circumstances. Absolute rightness will be a quality of life possessing culminant happiness.

The **whole** present **moment** of Time constantly **covers** each **particle** of Life-essence and Space; neither they nor Time itself exist outside that moment.⁴² But only a **particle** of Space **covers** each **particle** of Life-essence; the masses of the particles of both coincide,—the parts of Space being fixed, those of Life-essence inter-transferable. While in operation, Causation and Change-potentialities are always **partial**, and each manifestation affects only a part of Life-essence, Time, and Space. But the **whole** of present (and whole of future) Causation and whole of present and future Change-potentiality realization **cover** all Life-essence, Time, and Space. Rightness and Wrongness between them **cover every** possible operation of Causation and Potentiality of change.

- 9 Time, Space, Rightness and Wrongness, and the laws of Causation and Potentialities of change undergo **no change of nature**. Life-essence has possibilities of experiencing endless changes of characteristics in its parts, and corresponding diversity of relations between its parts. All the Fundamentals undergo other forms of change: Time, by progress; Space, by alteration of occupants; Causation and Potentialities of change, by their fugitive operation; Rightness and Wrongness, by mutations of circumstances; and all these forms of change affect Life-essence.
- 10 The Fundamentals are **sufficient** to have constituted or produced **all facts** in past and current life.³³
- 11 **Suggestions** of existence of any fundamentals **other than the forementioned** create:

more **obstruction** than assistance, in solving problems of Life's nature; and

- 12 **false complication** and **redundancy** of factors in such problems.

To imagine a **maker** to, or any entity preceding—

Time, Space, Causation, Rightness, Wrongness,—is manifestly **absurd** to the independent reason :

- 13 Life-essence or Potentialities of change involves intrinsic **improbability**.⁸⁵ The idea of their being made introduces a compound but not more comprehensive theory. Non-created existence ¹⁴ is not likely to be explainable better by supposing it responsible for an unseen maker rather than for an element which self-evidently exists. The hidden powers of a hypothetical maker can be equally well surmised to exist in an unaided Life-element. And it is unlikely that a defective universe emerged from primal intelligence, rather than evolved from cumulative impulse-emanations.

Theories of a separately-existent maker (attributable to man's predilections as a clever designer and constructor in the World) require explanations of such maker's :

nature,
general career,
object or absence of object in what was
made.^{20-22, 82}

- 14 These considerations lead to the presumption that all the **Fundamentals** named in 2-7 are non-

createdly existent.¹⁸⁻²² A state of nothingness, at any time, in lieu of Life, is inconceivable; and, that being so, it seems that the Fundamentals in their entirety (as being mutually consequential and necessary) **must always have existed.**

- 15 LIMITS** of **duration** and **location** to the total extent of any of the Fundamentals would entail **nothingness** beyond those limits. But **nothingness cannot exist**, whether considered (a) by itself, (b) as a substitute for being, or (c) as a beginning or an end to what exists,—for, the latter cannot proceed from or to Nothing,—and this fact renders indubitable the

retrospective and future
eternity,⁹⁰
mutual coincidence,^{1, 8}
ubiquity, and
indestructibility^{242, 422}

of all the fundamentals
(in their total extent, but
not in their respective
separate phases. Life-
essence, Change-poten-
tiality, Causation, Right-
ness—Wrongness, and
Time have phases).

The fundamentals consist of **massed parts**, and so severally embrace infinite numbers of (practically or theoretically separable) **infinitesimals**, that is, minimal units. But Rightness—Wrongness⁷¹⁻⁷⁹ exceptionally consist of sets of complete and indivisible qualities corresponding to entireties of entities to which they refer.

- 16** Total range of Change-potentiality³ and potential Causation⁵⁶ embraces, besides Infinity of Duration and Location, **infinity of kind** and **infinity of develop-**

ments of **kind** of such potentialities. Consequently, Rightness—Wrongness have corresponding infinities. Life-essence attains multitudinousness of kind and development of kind to the extent that change-potentiality becomes effective.

- 17** The explanation of **non-createdness** of **basic existence**,^{14, 18-22} the **radical nature** of **life-essence**,²³⁻³⁵ and the **full import** of **unlimitedness** are yet to be **discovered**; probably by one culminating act of **Thought**.^{32, 522}

Owing to commonplaceness in the impressions made by everyday vital processes, **Life** may seem **too mediocre** to be capable of non-created existence; ⁵²⁷ but, in truth, habitual organic transformations signify **intense innate powers**.

- 18** Originally, **Life-essence** was probably of **simple, undivided character, undesigned** and quite **unpurposive**.^{14, 17, 23-35, 91}

- 19** An original **co-existence** of **energy** ¹⁶⁴ and ready-developed **intelligence** ⁷ (both non-created ^{14, 17}) would involve **Dualism** or **Pluralism**, an unlikely first condition of the one positive fundamental—**Life-essence**.²⁵ If, alternatively, **Intelligence** was the non-createdly existent, sole original power, there would be no motive influence inferior to **Intelligence** in the Universe.

- 20** **Original design**,¹¹⁻¹³ if it were fact, would presumably have been **good**, that is, **perfect**, or at least—and this also applies even to an original mere automatic **constructive impulse**—**clear**, and with a stimulus to pure and inevitable **progress** throughout existence of a defective universe.^{188, 184-200}

21 A theory that there was **original design** ^{11-13, 204} must explain the happening in **current** affairs of :

(if the alleged purpose is **good**—)

divided and disorderly control ;

terrifying conflict ; ²⁵⁶

other causes of pain ; and

profuse waste ; ¹⁹⁴

(if the alleged purpose is **bad**—)

the emergence of much **goodness** and **constructiveness** ; and the **absence** of **paramount dramatic badness**—even in the conflict and waste.

If such a theory alleges that the design **miscarried owing to blunder**, there should be explanation why :

a **designing intelligence** having the **perfect and potent capacity** of **non-created existence** should prove so **erratic** ¹⁸⁴⁻²⁰⁰ (the power of being non-createdly existent must have been perfect in itself, and was probably non-conscious ; if it had been involved with intelligence, the latter should also have been efficient in character, and not liable to err) ; and

there is so much **competence**, though on narrow lines, ²⁴⁸ in the Universe.

22 **Life** possesses **infinite** and therefore **magnificent extent**. If, then, it was **designed**, ^{11-13, 62} it would be **proportionately grand** in composition, whereas (apart from some of man's accomplishments) it **actually suggests only** :

ceaseless expenditure of **petty action**, having

keen purpose only in the case of organisms ²¹⁸—
themselves small ;

cumulative **evolution** ^{201–206} by adaptation in
minute degrees ; and

tedious multiplication and division of **mono-**
tonous features.

Life was not designed. Being was inevitable, and
its **development** is due to the interplay of **natural**
potentialities and **impulses**, modified by **automatic**
orderly causation.

LIFE-ESSENCE ^{2, 8, 9, 13, 17, 18}

23 There is **only one basic kind** of Life-essence con-
tained in **All-Life**.²⁵

24 Life's **self-constitution** ¹⁴ (non-createdness) implies
no constructive process. Each fundamental neces-
sarily existed **without being made**. Self-making
would involve the existence of self before self was
constituted : which would be a self-contradiction.

25 Life-essence is a positive entity with only **one basis**,
radical element, or principle, and **no latent** qualities.
Latent qualities would involve original plurality of
nature.

Original plurality of any kind in Life-essence (such
as separate self-constituted existence of Spirit and
Matter) would involve **coincidence** ⁸⁵ in each member
of the very **singular powers** of :

self-constituted existence ;

complete occupation of the same field ;

co-operation (even if only one of the members
were active) sufficient for the orderliness of
Causation.⁶

The nature of the one basis was as **simple** as is possible in an **active** entity. (Probably no abstraction, even, can be absolutely simple.) It necessarily possessed **Being, Energy, Mobility, Extent, Cohesion, Conservation, and Potentialities** of change through interactions of energy—which are **facets** of a **oneness** and do not imply plurality of element. This group of characteristics is irreducible in any sort of life-essence (consistent with actualities) that can be conceived.

- 26 **Current Life** manifests itself in, among other features, **Energetic Movement, Incentive, Growth,**⁶² **Consciousness, and Thought**, which are **developments of Spirit**.

The great and peculiar characteristic of **spirit** is **activity**; spirit is, indeed, **being and action combined**, and thus it possesses the **comprehensiveness in oneness** necessary to embrace **all Life-essence**. No idea of entity but that of spirit provides for this comprehensiveness.

LIFE-ESSENCE IS SPIRIT.⁴⁰

- 27 That **spirit** is the **vital basis** is evidenced as follows:—
SPIRIT—

would have potentialities to bring **consciousness-matter**¹¹² into being;

can identify itself with **all the metamorphoses of life-essence**, and creates **mental images** in resemblances to material forms;

actuates itself and matter;

conducts sensational practical operations with **little, and only subservient, use of matter**;

makes **conceptions** which are entirely **non-material** and suggest no corporeal dimensions, although material symbols are used ³⁶²; and suggests that it **could exist without matter**, and more satisfactorily than with matter.

SUBSTANCE-MATTER—

is unlikely (even if somehow possessed of activity) to have been able by itself to invent a foreign and superior spirit element; if it had done so, a **miraculous** feature in the **potentialities of change** ³ would be involved; would, in truth, be and remain **inert** until animated by spirit; and, **in isolation**, would make an **absurd universe**.

- 28** The **non-createdness** of Life-essence spirit ¹⁴ **dissociates** such spirit from **ideas** of **supernatural derivation**.
- 29** A name which adequately represents the Life-essence spirit ²⁶ is **ENERGY**.^{25, 160, 164}
- 30** **Energy** originally possessed no **executive mediums** for realization of **change-potentialities**, and thus it was limited to impulse to and **exercise** of direct **MOVEMENT**,⁹¹ with a gradual **mutational tendency** caused by such movement.¹⁰¹
- 31** Through a **mutation** ¹⁰¹ in its course, **Energy** is by stages **fructifying** change-potentialities, and it will eventually express itself exclusively as **Free Will** and **Free Will's ministry**.⁴³⁰ The metamorphosis goes through intermediate forms, most prominent of which are the variously stimulated and correspondingly diversified **Vital Principles**.¹⁵⁰

- 32** The intimate **nature** of **energy** (**potential will**) is at present **unknown**,¹⁷ but is probably **analysable**, and is a proper subject for investigation. In trying to scrutinize **will**,⁴¹⁴⁻⁴³⁰ the mind sees much more of the will's **aims** than of the directing volition itself: but in disclosures of will's own traits man obtains glimpses of the future state of Life-essence.
- 33** The **non-creatively constituted energy** theory seems to possess **indisputable soundness**. Energy could not have sprung from **nothing**,^{15, 90} nor from any purely **static** element; energy always existed; and all life-essence consists of energy, and all life's manifestations are emanations from energy.
- 34** Life-essence originally had **sameness** throughout its constitution,²⁵ and still has **unchangeable magnitude** of entire extent and **unchangeable strength** of entire energy. Sameness of nature of life-essence became partly **converted** by new causational experience into **consciousness**¹¹⁰ and the fluctuating **vital principles**³¹; but the **larger part** of the life-essence in each unit has retained its **original characteristics**.^{39, 104, 146, 158, 202, 242}
- 35** All **present types** of vital forms are the result of fructification of change-potentiality. **Innovations** are the natural consequences of new conjunctions of causes, including emanations of will, occasioning unprecedented acts of **co-operation** or **friction**, affecting **pre-existing** entities. **Potentialities** are fructified in the processes, but only the **old elements** are available for employment in these operations.

36 POTENTIALITIES OF CHANGE

of **characteristics of Life-essence** ^{3, 13, 15, 16, 202} are the natural, inevitable **reactive** powers which the units and groups of Life-essence possess for exertion when **suitable new relationships** (unprecedented or revived after loss) with other units or groups occur.

The Change-potentialities consist of :

an impressionability, and	} to suitable	changed
a power to react		

Fructification of the potentialities introduces a **sequel-Fundamental** of Life, namely, **Change in characteristics of vital-essence**. No increase or destruction of vital-essence is involved.

Fructification of Potentiality of change is a **special effect of causation**,⁵⁰⁻⁶² rendering the latter an agency of **metamorphosis**.

37 The potentialities of change of characteristics are (like potentialities for experiencing operations of causation in general) **not latencies**, that is, existing matters held in reserve, but are **present certainties** that instant, automatic, definite **events** will happen when there shall occur the necessary stimulating **relationships** between units. Thus, for instance, innovations in knowledge are attained, not by any such process as removing a veil of ignorance and disclosing something already existent in the mind, but by the meeting of Sentience with new influences.

38 The Potentialities are available :

immediately, when the necessary co-operative agents are **currently existent**⁶⁰; only ul-

teriorly, when the necessary agents are not yet evolved.

39 The change achieved (which incidentally creates advances in further potentialities) modifies ^{34, 104, 146} form and expression about the **periphery only** of each infinitesimal unit or each group of life-essence concerned; but practical current value of all of the inner life-essence is thereby altered, because the new characteristics effect changes in temporary uses of 'the whole energy, for generating vital principles ¹¹³ and consciousness.

And **Free-will** will probably eventually permeate the **entirety** of Life-essence.

40 TIME ⁴

is an **active part of Being ⁸**

consisting of **self-extension** by endless **self-supersession**, and
furnishing **accommodation** for **action** and successive varied **states of Life-essence**.

41 Time, like Life-essence, is **indestructible**,¹⁵ and would exist even if Life did not. The non-commencement and indestructibility of all Life-essence involve its coinciding with all Time.

42 Time's continuous self-supersession ⁴⁰ furnishes the **one current moving moment** in which alone Life-essence lives.⁸ Life-essence, being indestructible, leaves no part of itself behind in the Past.

Each one of Time's sequence of self-superseding acts **covers Space and Life**.

Time's relation with the Universe ⁸ may be alternatively stated.

Either :

the **Universe** is **Time-carried**, the changing moment being the base on which the Universe (including the kingdom of abstractions) continuously transfigures itself;

or :

Time is **Universe-carried** or contained, each simultaneous set of Universe transfigurations being the base on which the moment changes.

The transfiguration is total, but only a relatively small part of the vital characteristics differs, from one moment to another.

Neither the **Past** nor **Future** of Time, that is, of Life, exists.⁵⁶ Otherwise, for instance, a person would be multiplied in material forms (all simultaneously and for ever existing) according to the aggregate of his momentary past and future transformations.

As all Space and actual Time are covered by or contained in the current moment, that moment **appears** always **stationary**, when considered by itself—that is, without regard to changes in actions and states of Life-essence.

43 With infinite repetition Time **covers spatial infinity**,⁴² and therefore has (like life-essence) a spatial dimension which enables spatial division of the current minimum moment, although this is the same one throughout space.

44 Time's self-superseding **movement** is exactly repetitive, having the effect of **one straight direction**,

from **Now**, which becomes the **Past**, to an endlessly repeated **Now** of the **Future**.⁴⁹

45 Time's **accommodation** range⁴² is exactly the duration and space which are spanned by the **current moment**. The latter had the same scope in the **Past**, and will have the same in the **Future**.

46 Each act of supersession of the moment of Time is **distinct**. The **duration** of the **moment** is doubtless an **infinitesimal point** of Time. But, **ideation-linkage**²⁹³ probably gives the moment the effect of a slight overlapping extension into the **Past**. If this did not occur, Consciousness would be in a persistent state of idiocy, through its ideas being all disconnected. The cause of the sense of appreciable endurance of the **Moment** is probably the same as that which makes cinematograph pictures seem smoothly continuous.

47 **SPACE**^{5, 141}

is a **passive part** of **Being**⁸ consisting of **length-breadth-depth extension** or range carried to its **complete yet interminable capacity**.

48 Space provides no contents of its own for its capacity, which is filled by **life-essence**.

49 Unlike Time's **Past-Present-Future** range, which consists of successive self-supersession,⁴⁴ Space's range, being always totally present, can be **traversed** and repeatedly **re-traversed** in any direction.

50 **CAUSATION**^{6, 8, 63-66, 67-70, 75, 82-84, 160}

is an **influence**⁸ consisting of control of all conceivable relationships and activities (except self-origina-

tion of Will) by an infallibly automatic code of natural **consequential regulations**. These regulations are carried in a series of potentialities for reciprocal activities in energy (including the potentialities for change of characteristics ³⁶⁻³⁹), which potentialities are realizable only on appearance of suitable agents in suitable situations.

51 Causation's regulations are **immutable** ⁴²²; and, as a set of related processes, Causation is absolutely **harmonious with reason**.

52 Causation is a power inevitably decreeing from retrospective eternity that **if A happens, B must follow**. (A includes relative circumstances which await B, and all B's relative antecedents: self-stimulated Will ⁵⁸ is often among them.) B is the **only event** that can follow as the immediate result of A.

53 An effect of **Energy** (life-action—which includes Mobility) ²⁵ is **displacement** of the units of Life-essence and shifting of activity among their facets. Each movement has a **particular resultant course** marked for it, according to the respective **characteristics** of the (life-essence) energy actuated, and according to the **environment**, and the **accommodation** for the result.

Causation is the **management** of the career of the energy, pursuant to these **conditions**. Causation is itself **part of action**, but is a distinct **feature** thereof.⁸ Causation within action makes the latter operate with **exactness**, for causation orders the **direct and simplest**, and therefore **invariable**, courses, according to the circumstances.

Each **movement proceeds**, under Causation's control, to produce a **sequence of effects**, each of these acting, in conjunction with any new intervening influences, as a cause to the next following effect in the series. All the effects are causation-arranged, so that only **one possible sequence** can be produced by one given train of causes. **Effects** are therefore **standardized**.

If alternative sorts of effects could result from the same train of causes, an unaccountable eccentricity in Causation would be implied.

54 Amid so much that is obscure in Life, the procedure of **Causation** is frequently **transparent**. Reason can describe Causation's nature.

55 Causation, including prompting of the operation of Will,⁵⁸ does **not invent** : it works **mechanically**.

56 Causation's scope has always included ⁶ the **ABSTRACT UNIVERSE** as an inevitable correlative to the life-essence universe; for, by causal regulations, every conceivable fact has always had an abstract counterpart. In the abstract capacity, all being is subject to infinite reasonable and fanciful possible conjunctions, with corresponding trains of abstract activities and results. Among such processes are **Logic** ⁸² and **Mathematics**.⁷³

Past events and those that will happen in the future ⁴² have abstract counterparts specially to be mentioned in connection with the **abstract universe**; the past, as well as the future, exists in abstraction only, for it no longer otherwise occupies space,⁸ and can be rendered re-effective by records and memory only.

- 57** Following on some **unusual occurrence** ¹⁰¹ which occasioned novel relations between Life-essence units, so that they began to behave as special **co-operants** or **obstructions** to each other, the **sequences** of practical **causation** ⁵³ became **diverted** into **highly varied** courses—perfectly consonant with the code of Causation's fundamental laws. The new activities created increasingly complex environments for their later operations.
- 58** Will introduces **independent first causes** : ^{52, 55, 59, 157} and causation proceeds at once to deal with these as if they were ordinary causes. Such inserted causation starts, not from nothing nor from potentiality of parts of energy to co-operate, but as an intervention from the autonomous life-adapting potency of Will.
- 59** **Mechanical** and **volitional** forces comprise all the **direction** of Life. Originally, only the first was operative. The other came as fructifications of potentialities of change in individuals; ³⁶⁻³⁹ was continued and propagated; and held the power to stimulate itself into independent action.
- 60** **Complex** developments of **causation** ⁵⁷ bring into a practicable phase corresponding instalments of the **infinite potentialities** of change. ³⁶⁻³⁹ But the mechanical **contacts** between vital units which cause potentialities to **fructify** may fail to happen till long after the potentialities have been rendered feasible by causation. ³⁸
- 61** Production ⁶⁰ (through change-potentialities) of the **vital principles**, ¹⁵⁰⁻¹⁶³ and operation of these principles, involved some of the original momentum-

form of energy being converted into special—and more subtle—forms.

62 The **diversified activities** of vital principles and other forms of energy, working under the code of Causation, including the conditions regulating realization of Change-potentialities,³⁶ have gradually produced an elaborate (but only tentative) **system of adjustments**—especially the enforcement of balance—in the Universe: a complex economy which, to ingenuous men, has the deceitful appearance of possessing a sufficiency of common fitness, and so suggests the **false** and mischievous **idea** of an **original design**. Until inventive organisms were evolved there was an absence of any sort of design.^{11-13, 20-22, 66}

The phenomenon of increase by **GROWTH** ^{229, 250} is achieved, not by emergence of stored material, but by operation of inherited special capacities for acquisition when contact occurs with what is assimilable.

63 ACCIDENTS,

or so-called **chance** events, are **effects** of two or more **independent trains** (or previously non-contiguous parts of one train) of **ordinary causation** ^{6, 50-62} **meeting undesignedly** but **inevitably**. The conjunctions and their effects, being unintended, are **unexpected** by the mind; but there is **nothing** in them that is **unordered, unexplainable, magical, miraculous, or causeless**. Taking the courses they have done, the respective trains of causation **could not but have met**.

64 Accidents are of **many kinds**, for they comprise all unintentional conjunctions of influences; and, owing to the multiplicity of life's activities, these varied accidents are **constantly happening**. They may have trivial, commonplace, negligible **consequences**; or they may result in considerable changes (up to complete metamorphosis) of whatever is affected by them. Much depends upon the degree of **relevance** of the accidents to the natures of the subjects experiencing them.

65 It is to be stated, once for all, that accidents, by occasionally giving opportunities to potentialities of change,³ not previously fructified, constitute a great factor in all stages of evolution.^{189, 201—208}

66 Accidental conjunctions frequently have a false appearance of being designs.⁶² The general restlessness of life is largely tantamount to a series of **crude**, often unintentional, **experiments** which are prolific in production of pregnant **accidents**.

67 PREDESTINATION,⁸⁰⁻⁸¹

or **Fate**, is a branch of abstract potential causation,⁵⁶ representing the existing, unalterable settlement of the future course of events that Life's **forces** (regulated by Causation^{6, 56}) **will bring about for themselves**. It could be **known only** by an **omniscience**, which does not in fact exist. Predestination is simply an absolutely **hidden abstract** potential **reflector** of future deeds in which it will have no part, except so far as man's conception of it creates false ideas and their consequences⁶⁹; and, being

only a passive and constantly inaccessible abstraction, it has **no proper vital function**.

- 68 Predestination exists because of the facts that **Causation** acts automatically and **Will** acts—even when intervening on its own initiative—in **only one way**, rejecting alternatives at each of its emanations. Events are occasioned in one absolute, irrevocable causational train. In all actual happenings there is **suppression of alternatives** that were conceivable; and although alteration of impending causation can be made by interceptive action—with parallel predestination—accomplished events **cannot be cancelled**. Thus, events are predestined because only one particular sequence of causation, started by Will, or otherwise, will happen at each given conjuncture. Will commands conceivable alternatives which it will actually forgo.

Predestination has **no power** by which it can interfere with the causation. **Will** is in **no degree restrained—nor are its errors condoned**—by the fact of predestination. To the full extent of its current natural power, Will can enter into causation; and, according to the manner in which it voluntarily uses this power, there will have been predestination of its action.

- 69 But **false fatalistic ideas**, often connected with **fallacies** concerning **supernatural government**, can paralyse free will. **Fatalism** is a completely **erroneous** incentive to conduct. Only **wrong ideas** about predestination can cause individuals to give the latter any executive function. When those ideas succeed in weakening Will, various inferior vital

70—71

activities alternative to Will naturally intervene, and correspondingly deflect Causation.

70 Predestination may be regarded as nothing but an inaccessible **advance-calculation** of processes caused currently and exclusively by life's ordinary powers. Predestination is compelled to be the parallel of whatever will by itself occur. No event happens because of the existence of predestination, except the abstraction's own exposition and the effects of its wrong conception, which are either supineness,⁶⁹ or an undependable confidence.

71 **RIGHTNESS AND WRONGNESS** ^{7, 8, 15,}

109, 150, 160, 184—200, 424, 498

are fundamental, incidental, alternative **qualities** of all being, including the universe of possibilities.⁶

RIGHTNESS ⁴⁹⁷ is of three classes :—

CONDITIONAL RIGHTNESS, that is, conformity with any conditions created by achievements of evolution ²⁰² (before Evolution, Rightness consisted in Life's automatic conformity with its mode of self-impetus,⁹² which was naturally and invariably observed);

PROGRESSIVE (UPLIFT) RIGHTNESS, that is, conduciveness to progress to Culminant Happiness; ^{202, 529, 533} and

ABSOLUTE RIGHTNESS, that is, possession of Culminant Happiness, or its constituents.

WRONGNESS is an opposite state to Rightness, in any of the latter's classes. There is a **central quality** of half Rightness and half Wrongness.

The character of life's several operations usually

differs considerably from that which would strictly suit circumstances; and this difference constitutes Wrongness in the operations. There are always multitudinous sets of circumstances according to each of which any given course of operations may have a different degree of wrongness. The rightness-wrongness is relative to the sets of circumstances, which themselves have rightness-wrongness relations with other circumstances. Some of the sets of circumstances consist of tentative codes for standardized adjudications. Many of these codes are based on practices which have locally succeeded in surviving from past ages; others are constructed on ideals which await possible tests in the future. Consequently, to calculate at present any greatest measure of rightness is usually a subject for **COM-PROMISE**.

Conditional Rightness consists of conformity with any one of many mutually conflicting systems and practices, and it relates to all physical life.

Progressive Rightness also has contending exponents; but **REAL PROGRESSIVE WORTH AUTOMATICALLY STRENGTHENS ITS POSSESSORS**.³⁶⁷
369-375

Absolute Rightness is as yet represented mainly by a scheme (inaccessibly) registered in the Abstract Universe.

Like Causation, Rightness-Wrongness is a Fundamental which, although always covering life, is almost entirely a suspended **potentiality**.^{8, 50, 56} What is experienced at any one time is only a realization of a fragment of the potentiality. To

the extent that it is manifested, rightness-wrongness possesses **power** as a **fundamental**—the power of **worth** or its opposite.¹⁵⁰ Conditional rightness-wrongness has power only in the field temporarily dominated by the conditions. Simultaneously one operation has various degrees of rightness or wrongness, and corresponding powers of worth, according to (and operative within) the several sets of circumstances—the net rightness-wrongness power depending on which of the sets of circumstances temporarily predominates over the others.

When the basis of adjudication is settled, the **Rightness** or **Wrongness** of any operation is measured by an imaginary scale, consisting of degrees of approach to or achievement of **PERFECTION**,⁷⁴ on one side, and maximum **IMPERFECTION**, on the other. Physical characteristics are rarely either perfect or at the other extreme of the scale. Although anything that does not reach perfection possesses wrongness, common usage as to the great majority of subjects does not impute wrongness, if that quality is exceeded by rightness. Many physical features are nearly perfect as to conditional rightness, few possess a high degree of progressive rightness, and none (except in some works of art ⁷⁴) can claim absolute rightness. Some features have resemblance to what will be experienced in Culminant Happiness; prominent among them are bright colours and harmonious sounds. In most physical phenomena there are variously right and wrong parts.

Nevertheless, coincidence of life with any part of

the scale except Perfection of Absolute Rightness is only provisional; for, practical Error is a transformable³⁶ vital characteristic which will be permanently transfigured into Perfection.¹⁸⁵ Error will end, save as one of the solely speculative and retrospective abstractions.

72 When **All-Life** shall attain the state of **Perfection** of Absolute Rightness, a universe of completely satisfying **permanent ideality** will be achieved.^{73, 529}

73 The **Abstract Universe**⁵⁶ includes whatever right or wrong presentment or theory is possible to invention; for, causation on defective data is not omitted—otherwise that Universe would not be comprehensive. Consequently, perfectly right solutions to all problems, including that dealing with the attainment of permanent ideality, are embraced, but can be rendered operative only by human reason taking corresponding action.

74 **PERFECTION**⁷¹ is **maximum rightness**.

Some of the perfect ultimate forms and activities, associated with absolute **Will-fulfilment**,^{39, 530} are already evolved in various works of the arts.

75 **All causation**,⁵⁰⁻⁶² **AS PROCESSES**, is **perfect**; but when, as usually happens in its applications, its materials are imperfect or unsuitable, its **results** are **imperfect**.⁸¹

76 **Conditional rightness** is often in **conflict with itself** in a single range of circumstances, as in the case of rivalry of males for mating.

77 **Wrongness**⁷¹ should self-evidently be avoided: consequently **Rightness** ought to be established in everything.

78 Until culminant life is achieved,⁵²⁹ **Rightness imposes duty of uplift**⁷¹ upon the possessors of Reason.^{453, 498, 511}

79 Present individual and common Rightness and Wrongness codes are largely erroneous, owing to ignorance.⁷¹

Rightness—Wrongness (when states of substantial entity) are active powers.⁴⁹⁸ Rightness tends to protect its possessor: Wrongness does the reverse. (See also Providence^{160, 367} and Will.⁴²⁴)

Demonstrations of Rightness and Wrongness, including the clear evidences of the accuracy of causational process,⁷⁵ often by example lead consciousness to actuate the Right or Justice principle⁴⁹⁷ of organisms, with various results on other vital principles.

80 TRUTH^{67-70, 301}

is a branch of **abstract causation**,⁵⁶ registering the correct purport of all events, characteristics, and conceivabilities. Not itself Rightness, Truth invariably possesses conditional rightness.^{8, 71}

81 Truth signifies purport of all facts relating to :—
 real occurrences in the past, present, and future ;⁷⁰
 constitution of **permanent ideality** (what ought to be) ;^{72, 529}
 constitution of **all other abstractions**, including, therefore, those which are **wrong**.⁷³

82 LOGIC

is that branch of Abstract Causation which automatically demonstrates the methods of the pro-

cesses of Causation.⁵⁶ Logic thus constitutes the potential **rationale of all causation**.⁵⁰⁻⁶² With various degrees of accuracy of interpretation, it is employed by all sciences.

83 Expertness in logic enables infallible deductions to be made, when the necessary **data** are completely available. It is ever within the scope of thought in intelligent minds, and is essential to formation of good plans.

84 Parts of Logic are translatable into general **AXIOMS**. Some of the latter are of great simplifying value in the **formation of theories**. Prominent among such axioms are :—

85 On urgent subjects, Reason must, in absence of verified requisite knowledge, temporarily adopt the **most probable** theory available.

There are **wide grades** in differences of **probability** and **possibility**.

86 Proper formation of theories requires :
collection of positive evidences from which
the most probable deductions on the
subject can be drawn ; and
exhaustion of arguments for **alternative**
theories.

87 **Causation** takes the **simplest courses** that the circumstances allow ; ⁵³ hence, in any theory, the **least complex** among available conjectures should be adopted, provided that the argument be **reasonable in itself**, as **consistent** as any other with the body of most **accepted science**, and apparently **not less adequate** than any other for the required solution. In exceptional cases the

second condition must be dispensed with :
accepted science may be partially wrong.

88 Until **proof** has been attained in exposition of
verities, **Doubt** thereon should be **continuously**
entertained, but **not** to the hindering of **pro-**
visional pertinent theories.

89 Accounts of lengthy events by alleged wit-
nesses which **include** no remarkable **accidents**
are **unlikely** rather than likely to be reliable.⁶⁴

EARLIEST STATE OF LIFE-ESSENCE.

90 **ACTIVITY** was **beginningless**.¹⁵ But **MUTA-**
TION ⁹⁸ (involving a **first** change of form) **must**
have had **beginning**—**not** out of **nothing** or **before**
retrospective eternity, but out of a previously **uni-**
form state of exerted **Energy**.³³ The first mutation
was probably accomplished by (beginningless)
CUMULATIVE automatic operation of activity on
internal potentialities of change of characteristics,³
which always existed within each particle of life-
essence. This cumulative action may have consisted
of gradual progress to a climax in generation of
electricity.¹⁰¹ The cumulative process was probably
a uniform slight development of agitation, and that
this was beginningless is as likely as that activity—
of which it was part—was beginningless.

91 Therefore **life-essence** was **originally not** in a state
of perceptible **development**, but was uniformly
active. The essence was also probably of the
simplest possible constitution,¹⁸ since complexity
would have required prior mutation, or original
pluralism ²⁵ of the vital element.

Action must have been engrossed in **self-impetus** of the essence.

Except in cumulative preparations, the **potentialities of change** ³⁰ were wholly undeveloped, because only Mutation ⁹⁰ could actuate means for diversification.

92 The **self-impetus** moved **All-life** in one stream, which was :

inevitable in course, yet **uncontrolled** ⁷¹—except by conditions of **Space** and **Convenience** ;
uniform and **even** ;

continuous ;
objectless ; ²¹

rapid—owing to strength of impulse ;

inflected, and probably **rotary**—because the stream filled infinite **Space**, and therefore had to re-traverse its course ⁹⁵⁻⁹⁷ ;

probably productive of **cumulative** effects on its constituents. ⁹⁰

In moving in this manner, although it was automatic, Life achieved relative **Rightness**. ^{71, 131}

93 As to character, Life-essence was :

unvaried but possessed of infinite **potentialities of change** ; ³ and

unconscious. Perception of Being was non-existent, although there were potentialities for its development.

There was **no subject**, **capacity**, or **desire for interest** in life ; and continuance of that state for ever would have involved nothing intolerable, no positive tragedy, nor any opposition.

There has been **progressive development of knowledge** within historical times. Relics of previous Evolution demonstrate gradual improvement of **organism**—on which mental faculties primarily depend. Early evolution proceeded solely by accidental experiment with potentialities. And, in conformity with Monism,¹⁹ it is right to suppose that Life was originally devoid of any sort of complex quality, such as Consciousness.^{91, 188}

- 94 The idea of original **consistency** and **simplicity** of Life-essence helps a mental carrying back of the vital processes to **retrospective eternity**.

LIFE'S FIRST MUTATION FROM UNIFORMITY.

- 95 The conditions imposed on the life-stream⁹² by Space whose infinitude is not yet understood,¹⁷ can be only **partly conjectured**.
- 96 Some sort of **COILING** (with consequent differences in degrees of curvature) would be involved.⁹²

**If the inner and outer lines of each coiling were :—
moving at the same speed—**

the inner curves would be constantly outstripping the outer, and there would be continuously changing contacts of points in the several concentric lines, entailing a tendency, on favourable opportunity, for the concentric rings of points to **separate** ;

moving at different speeds modulated to each other according to distances severally traversed by the lines, like the concentric rings of a revolving wheel, so that each single point in any one line had an invariable neighbouring point in each neighbouring line—

the rings or points of the outer curves would have a tendency, on favourable opportunity, to fly off at a **tangent**.

97 The **constituent points** of the coiled life-essence possessed **potentialities for change**³ realizable by cumulative effects of movement,⁹⁰ in circumstances knowledge of which is obscured until the nature of spatial infinity is elucidated.¹⁷

If there was difference of speed in movement,⁹⁶ there would be difference in cumulation of change at the several points.

The parts (all of which were united) of life-essence probably possessed **little** power of individual **resistance** to force, and at any climax in cumulation of effects of movement there would be **dynamic thrust**, on one side, and some **yielding**, on another, generating **differentiated causation**.

Thus, from **simplicity**, part of the Life-stream would pass into

COMPOUND—

state,

activity, and

consequential circumstances.

And the process would **continuously extend** into neighbouring life-essence, each development of com-

pounds rendering further instalments of potentiality of change available.

- 98 Because of general ignorance concerning the radical nature of Life-essence and of its non-createdness and unlimitedness,¹⁷ no theory can yet be verified as to how the mutation processes⁹⁷ commenced.

The problem must be kept open for examination by every candid mind. Meantime what seems the most probable approach to a rational explanation must be accepted.

Notions of design, offering magical solutions, are impracticable²¹ and redundant.¹²

- 99 The Life-stream had flowed uniformly from Retrospective Eternity, and the sole primary cause of all mutation consisted probably in the first initiation of electricity¹⁰¹ resulting (at one point) from cumulative effects of the Life-stream's activity on Life's change-potentiality.⁹⁰
- 100 Subsequently, late in the course of Evolution, Will,⁴¹⁴⁻⁴³⁰ which independently introduces activities into causation, was fructified as a free agent by causation itself, from potentialities for such fructification.³
- 101 All the particles of life-essence were probably cumulatively agitated by slightly strenuous movement of the Life-stream, so that each would have reached a stage at which the potentiality of violent expansion would be developed into action. This climax happened to one particle,⁹⁹ and the effects were gradually but rapidly extended¹⁴⁷ to all others—which were already prepared for vivid operations.
- The new expansion possibly involved constitution

of its life-essence into an **electrical proton** ¹²⁹—hence the positive-negative electrical contents of Life-units.¹³⁷ **Changed movement** occurred at the part affected. **Oppositional courses** were created.

Such an event had **always been possible**, and from infinitely numerous life-units. It could not but have happened in course of time.

102 The **mutation** necessarily involved a **series of transforming acts**. The **neighbouring particles** in the current were disturbed, confused, and re-grouped in new combinations, in ever-widening compass, by the train of causation set up; and the **anarchic consequences** spread throughout the Life-stream, which thereby became **divided** into an infinite **multitude** of partly-dissociated **particles** of spirit, namely, **nodules**, and their **satellites**.¹⁴² Some particles became condensed; others expanded; Space remained completely filled.

103 For, there was **no expert error-correcting power** in or on behalf of the Vital solidarity. The causational laws ⁵⁰⁻⁶² could deal with the anarchy in a piecemeal manner only.

104 But the **particles of spirit** have automatically **maintained** :—

semi-unity of the **universe**, all the sections severally being in various degrees partly **interrelated** with and partly **independent** of the others in their neighbourhood.^{148, 158} (There was no division into separate universes ¹²⁵); and

main part of the **original fundamental character** in each **particle**,^{34, 39, 146} involving retention of **common nature** by all particles.

105 With the primal mutation, **EVOLUTION** had commenced its work. ²⁰¹⁻²⁰⁶

IMMEDIATE RESULTS OF THE PRIMAL MUTATION.

- 106 Consequentially upon the partition in the **Life-stream** ¹⁰² and the constitution of **nodules** (the beginning of processes leading eventually to fructification of the potentiality of **transformation** of **Energy** to **Free-will**) there occurred **automatically**, and in **immediate** sequence, new activities affecting every vital particle :—
- 107 Original disturbance of equilibrium of the **Life-stream** ; ⁹²
- 108 diverted causation, ⁵⁰⁻⁶² fructifying many potentialities of **change** ³ and so producing the interacting agencies ¹⁰⁹⁻¹¹⁴ next specified ; ⁹⁷
- 109 **Error** in **Energy's** (previously correct ⁹²) course, due to the disturbance of equilibrium ; ^{107, 115, 189}
- 110 disturbance-caused **irritation** of **energy**, ²⁹ with resultant gradated **radiation** of **activity** **encroaching** on neighbouring units, leading incidentally to a slight degree of **incipient inter-CONSCIOUSNESS** and faint **interperception** of the **separateness** of the **Life-essence units**. Any two or more units coming into **juxtaposition** became dimly sensitive of each other's presence and of each other's **differences** from themselves ; ^{116-121, 139, 145, 146, 163}
- 111 production (by the **self-awareness** ¹¹⁰ of **Life-essence** units, helped by the **Conservation** ¹¹³.

- 183 vital principle) of an automatic (mutually perceptible) **self-definition** of each and every vital unit ; 122-126, 130, 140
- 112 automatically self-arranged **enclosure** of each unit ¹¹¹ in a **cover** made of part of its own spirit : these covers constituted original **MATTER**—the simplest medium for procuring perception between units ; 127-130, 140-149
- 113 stimulation of Energy by sentience-irritation ¹¹⁰ (which became diversified by interplay of circumstances) to **means for allaying** the irritation, leading—with the aid of potentialities for change ³—to energy producing from itself **Will-power**, provisionally restricted to reactive urges, that is, **VITAL PRINCIPLES** ; 131-133, 139, 150-163, 415
- 114 creation (by reaction of Vital Principles ¹¹³ on Sentience ¹¹⁰) of additional consciousness ; and combination of such vital principles and consciousness to act as a special **EXECUTIVE IMPULSE**, constituting purposive use of energy. 119, 134-138, 139, 147, 149, 152, 163, 290, 297, 307
- 115 So long as complete co-ordination of Life remains unachieved, **Error** ¹⁰⁹, 184-200 **continues**.
- In erroneous circumstances, **augmentations** of error are among the potentialities of change.
- 116 The **irritation of Energy** ^{110, 113, 114} at once began continuous production of cumulatively **complex interactions** between the units in all Life-essence.
- 117 To a human being (whose body contains myriads of particles not noted by its mind), the delicate operations in **sub-sentience** are so **subtle** as entirely to escape observation.

- 118 By degrees, higher corporate collections of Life-essence units fructified change-potentialities for increased consciousness power, so as eventually to produce **ideas**.²⁹³ In man, constructive **thought**³¹² carried ideation into **abstract fields**.
- 119 Created by irritation of sentience,¹⁴⁷ **Consciousness** (the act of knowing or feeling) excites **thought** to cause trains of further consciousness. Through mutuality of basis (Energy) Consciousness both actuates vital principles and is utilized by them.^{113, 114}
- 120 During evolution of organisms, the vital principles, in conjunction with consciousness, have been arranging much Life-essence into a special organ of **Mind**.^{219, 285}
- 121 Its employment in **executive impulse**¹¹⁴ makes consciousness a part¹¹⁹ of **all purposive processes**—which commenced with the Primal Mutation.¹⁰¹
- 122 **Maintained definition**¹¹¹ of vital units is due to Consciousness and the Conservation and Interrelation principles,¹⁶⁰ all acting together in accordance with causational law. The definitions consist of constant, sub-sensible self-cognition by each unit and of definite relational impressions of each unit on the consciousness of its neighbours. The continuous definition is **subject to accidental changes and alterations** by fructification of **potentials** for **change** of characteristics.¹⁴⁶
- 123 **Sentience** to external forces¹¹⁰ **continued** within **each Life-unit**.
- 124 The **Unity principle**¹⁷⁰ developed an assertiveness in collections of life-units^{127, 149} almost

immediately after the deranging primal mutation : and, later, in man, the **Ego principle** ³⁶⁴⁻³⁶⁵ added the feeling of **subjectiveness**.

125 All the **units** being interrelated, and their definition being due to one series of causes, they form a **single inter-operative** collection or **universe**.

126 Through Senses,²⁹⁰ **Organisms** ²¹⁸⁻²²⁷ developed **awareness, at considerable distances**, of each other's presence and characteristics. And, among many kinds of singular organic relational powers, various animals acquired sense of location of distant attractive places; and human virtues, by their mere existence, established communication with the Providence principle.³⁶⁷⁻³⁷⁵

These facts demonstrate that the existence of qualities in consciousness-matter transmits intimation of itself (often by secret mediums) through vast numbers of surrounding units of consciousness-matter; and that such intimation is recognized by distant expert senses.

127 The **consciousness-matter** unit-covers ¹¹² remain **stable**, subject to accidental changes and fructification of change-potentialities. **Matter** is a formal, spiritual investiture of each unit of life-essence. Such units rapidly coalesced into multitudinous **collective units**.^{102, 146}

128 Consciousness-matter may be regarded as a mass of **spiritual figures, signs, or symbols**, which (originated automatically) prove convenient for the action and development of **Consciousness**.

129 The **first kinds of Life-variation** ¹⁰² were almost ¹²⁴ exclusively **quantitative and dynamic**.

Electricity ¹⁰¹ was the **initial** state or content of life-units after the primal mutation, and hence is the secondary **basis** of all physical entities.¹³⁷

- 130** Each original **definition-consciousness unit** ¹¹¹ occupies a unit of **consciousness-matter**,¹²⁷ which, therefore, is the continuous manifestation of a unit of **energy**, that is, vital essence.¹⁴⁰⁻¹⁴⁹
- 131** The **first** action by the **vital principles** was an urge for units to return to the **uniformity** in the Life-stream ^{92, 137} which, unlike the new conditions, had occasioned no complicated movements, and, on account of possessing rightness,⁷¹ was automatically preferred by energy.¹⁵⁰ Thus the principles of **Unity** and **Balance** were partly developed.^{124, 170} They succeeded in making a series of compromises.
- 132** Various stimulations gradually, as means permitted, developed a habitual set of **specialized vital principles**. There had been nothing to develop principles while the Life-stream was in uniform career.¹³⁹
- 133** Each **Vital Principle** is formulated mechanically according to stimulus **external** to itself. That fact applies to all the principles, but Free Will also possesses powers of **self-stimulus** and free action.^{100, 361, 414-430}
- 134** Original **impetus** of the **Life-stream** still **continues**, to a large extent; ¹³⁷ universally **conditioning** life's physical activities.¹⁵⁸
- 135** **Executive impulse** ¹¹⁴ is the most resourceful cause of **fructification** of **potentialities** of **change**. When obstructed, the impulse creates, in man, a train of **evolutionary desires**.

- 136** Executive impulse is the mind's agent for action upon what is external to itself,²⁹⁷ as well as what is within itself.
- 137** At first, Executive impulse operated exclusively in direct attempts (urged by the Unity and Balance principles) at restoration of vital unity and equilibrium,¹³¹ but the disturbance was, notwithstanding, widened and intensified.¹⁸⁹ In the efforts, however, a new, partitioned, multiple system of equilibrations was gradually evolved, subordinate to the general trend of the continued (but reduced and modified) main impetus of life.^{134, 170} Division of Electricity into two balanced kinds may be an instance of these equilibrations.^{101, 129}
- 138** Executive impulse developed hurtful struggle and error, but also slowly produced an ameliorative evolution, which is likely to end by creation of a felicitous, new, and everlasting unity.⁵²⁸
- 139** Vital principles^{113, 132} are mainly¹⁵⁰ Energy's reactions to stimuli.¹³² Any one of these stimuli, if admitted by agential consciousness, and not rejected by other influence, elicits its corresponding vital principle from any one particle of energy.^{325, 327} Thus, a group of such particles is wholly occupied in producing one vital principle at one time and another principle at another time.

CONSCIOUSNESS-MATTER.

- 140** Each unit of life-essence^{23, 25} dwells in a cover (matter)¹¹² formed from the essence, and consisting of specialized consciousness,¹²⁷ which helps to stabilize self-definition.¹¹¹ Matter is only an outer form¹²⁸ to self-definition, and was auto-

matically instituted to assist the latter's maintenance. Thus, matter is really only a **manifestation of spirit**; but, through mind's suggestion, the physical property is **regarded by man as concrete**. To him, Matter is the only well-defined feature in his own composition, and he constantly experiences circumstances as matter. Matter is thus strikingly distinguished from other Spirit.

141 Matter's solidity is only a spiritual quality. Space is of a nature which would provide no accommodation for solidity other than spiritual.

142 There could have been no factor, consistent with the conditions of the fundamentals of life, which was able to prevent the limitless extension of the process of division of the **Life-stream** into **particles**,¹⁰² forthwith enclosed in material covers.¹¹² Therefore the **mass of consciousness-matter** is presumably **unlimited**. The alternative is that such mass is surrounded by infinite Life-essence in its original unmodified life-stream—an unlikely notion, because the original stream was dependent on universal uniformity. Consequently, consciousness-matter is probably **extended over infinite space**,⁴⁷⁻⁴⁹ originally occupied by Life-essence in the primal state.⁸

143 All resources—including space—for creation of Consciousness-matter were **used up** (without means of supplementation) in the immediate effects of the Primal Mutation.

144 A general **metamorphosis of life**, in the future, is likely to include dissolution of Consciousness-matter. **All vital problems** will at that time have

been solved, and there will remain **no purpose** for Consciousness-matter.⁵²³

145 Each **UNIT** of **Consciousness-matter** :—

consists of a **stabilized-energy cover**, enclosing energy possessed of primal but electrified nature ;

146 **is maintained** in its **original form**—subject to accidental changes and fructification of fundamental potentialities of change,—and is indestructible until the general metamorphosis.¹⁴⁴ Owing to gradational though rapid ramification,¹⁰² the primal mutation produced varied and compound effects, and the several **assemblages** of **units** of consciousness-matter^{127, 149} were consequently **distinctive** in respective numbers and arrangements of units—which themselves are all of uniform infinitesimal size ; 34, 39, 104, 122, 127

147 **was originally as simple** in constitution as was possible.²⁵ It included **dimensions, shape, surface, and constructional parts**, and these enclosed a **constant amount of Energy**²⁹ in **original but electrified state**, which becomes **ephemerally converted into sensation**¹¹³ and various **vital principles**.^{149, 150} (At the Primal Mutation,¹⁰¹ **no selective or differentiating activity** was present for dividing the **nature of life-essence** ; hence the possession by each consciousness-matter unit of an irremovable share of the **full nature of all life-essence**.) (All consciousness **activity**,¹¹⁹ including consciousness in executive impulse, is achieved

through sentience,^{110, 113} which is irritated so as with the aid of instinct-thought³⁰⁹ to communicate **sensation** to a series of units. Various organs (muscles) have been evolved for promoting exertion of purposive plain energy (physical force).^{168, 220} Executive impulse in one form (made by consciousness and the mastery principle) stimulates energy in the control part of the muscle; thereupon in another form (made by sub-consciousness and energy) compresses the muscle, and so stimulates its energy; and then, in a third form (made by united sub-consciousness and energy of the muscular parts), carries itself, as the effect of the stimulation of muscular energy, to its purposive use. The communication of excitation (instanced by blows) is seen to extend into a neighbouring organism and produce various effects according to receptive capacity of the latter. Close repetition gradually reduces the effect or force of the process of excitation²¹⁰);

148 is partly independent of, partly associated with, neighbouring consciousness-matter units; ¹⁰⁴

149 was, through operation of the Unity principle, almost immediately after the primal mutation, corporately grouped with numerous other consciousness-matter units.¹⁴⁶ The bodies thus formed were and are subject to partial changes of unit-grouping and properties, owing to mechanical causation,⁵⁰⁻⁶² including

executive impulse,¹¹⁴ and fructification of **potentialities of change**.³ Interactions of constituent units, mental and physical functions, and different bodies, start these change-processes. **Inertia** (Conservation principle, which is reinforced by other vital principles, when an organism's system is disturbed) offers, however, considerable **resistance to change**.

150 THE VITAL PRINCIPLES ^{113, 131-133, 294-297, 320-329}

are a series of **fructifications of potentialities of change** ³ in **Energy** ¹⁶⁴⁻¹⁶⁸ inevitably (in appropriate conditions) resulting from externally-caused sentience-irritation acting as a stimulus. But in the case of **Will** ¹⁵⁷ the stimulus can be **within itself**. For this self-stimulation power, the principle has partly converted sections of Energy into its own nature, although at most times (and at an organism's death), when the principle concerned is not stimulated, the altered parts behave wholly as ordinary energy.³²⁷ Incidentally, Will itself is not confined to those parts.

The Vital Principles are mainly simple **reactions** to the **stimuli**; but there is an **inclination towards Rightness** ⁷¹ of purpose in most fructifications of vital principles.^{156, 160, 498} This is due to a virtue-influence inevitably proceeding from Rightness (Worth).^{8, 498} Energy itself is led by full conditional rightness,⁷¹ and receives stimuli that, because rightness tends to prevail, are mostly right; and rightness and wrongness (in the stimuli) carry

influences which incline respectively to advance or repress the possessors. These influences are automatically recognized by the goodness in energy and are therefore instrumental in modulating energy's response.

151 The stimuli are of definite generic groups; consequently the **Vital principles** are also classifiable.

152 **Sentience-irritation** (consciousness) and the **vital principles** have been the **causes of all purposive operations** ¹¹⁴ of vital activity, including those—chiefly for self-preservation—in inorganic nature.

153 The vital principles are **elements of Will**, ⁴¹⁵ and, pending the development of Will, they **separately operate in** :—

attempts at general **Life-reunification**—the original Urge, ¹³¹ and

formation and service of **purposes in independent bodies**. The **motives** of the purposes are dependent on stimuli which are separable into **right** ^{74, 76} and **erroneous**. ^{71, 185}

Eventually the vital principles will be employed in **service of united Will**. ⁵³⁰

154 In conjunction with ideation, ²⁹³ the vital principles supply the **interest or value** in experiences of current **Life**. ³⁰²

155 Before the primal mutation, **Energy** operated by itself, as, within each life-unit, it still does, in the maintenance of the general life-stream. ^{92, 147, 165} But, since the primal mutation, **Energy** also operates **directly**, in the form of **accidents**, or **indirectly**, as one or other of the **vital principles**, through **executive impulse**. ¹¹⁴

Activity of all kinds encounters **obstructions**. While a vital principle is being obstructed, in organisms possessing ideating power, Will often intervenes and causes the idea of **desire**.³⁰⁷

156 The several **vital principles** differ (according to kinds of **consciousness-stimulus** which **produces** them) in kinds of **stimulation** which they **exercise**. Thought³⁰⁹ is actuated by every item of consciousness, whatever other principle is also stimulated. **Error** enters **incentive**, and much of the **nature** of the **vital principles** is consequently **wrong**. But, in common the principles produce a mainly **ameliorative general effect**.⁴⁹⁸ They tend to improve Life.¹⁵⁰

157 Will⁴¹⁴⁻⁴³⁰ is the only vital principle that possesses power of **self-stimulation**.¹⁵⁰ Providence³⁶⁷⁻³⁷⁵ gives the impression of being self-roused, but this view is fallacious.

Operation of **all other principles** (and generally of Will itself) is originated by **external stimuli**.¹⁵⁰

Response of the principles is **variable** in degree, in accordance with :—

Strength of the **stimulus** ;

degree of **intervention** of the **Will** ;⁴¹⁹

temporary **variations** (through preoccupation of energy) in an individual or body's **principle powers**, and variations in those powers at different periods of life ;

differences between **individuals** in responsive powers of the principles.

158 The vital principles **have being only** when there is self-stimulation of Will, or external stimulus to,

and responsive action in, Energy. There is **no latent fund** of the principles; but, in periods wherein they are not stimulated into being, they are **represented by potentialities**. On the other hand, they are often **prodigally stimulated**, so that they **clash** with, confuse, and cancel each other in the available mental field.¹⁶² Through executive impulse, they also cause **diversions** of, and **conjunctions** with, each other. Thus Ego may stimulate Mastery to stimulate Conservation. The vital principles also have to compete with **crude energy**, although it is their own source.^{34, 104, 134, 155} This energy is imprisoned in vital units, but nevertheless is normally exerted in collective **mass movement** of worlds.¹⁶⁶ The interaction between this direct exertion of energy and emergence or operation of vital principles can be extremely subtle and complicated.

159 With executive impulse as its instrument, **rational thought** can stimulate and make highly **diversified use** of the **other vital principles**.

160 The several **VITAL PRINCIPLES** are :

ENERGY : the special use of the basis of all the principles as a vital principle itself (by exertion as purposive force) to aid Mastery.^{29, 147, 158, 168}

UNITY or Solidarity : the prompting to vital units to **cohere**.^{169-172, 365}

ORDER or Balance : the prompting to adjust activities to neighbouring activities.¹⁷³⁻¹⁷⁴

MASTERY : the prompting to **management**.
175-177

INTERRELATION or Interdependence : the prompting to co-operation.¹⁷⁸⁻¹⁸¹

CONSERVATION : the prompting to retain possessions.^{182-183, 365}

PROVIDENCE. Energy has a characteristic of automatically recognizing and supporting rightness in what stimulates it.¹⁵⁰ And actions, or possession of tendencies, to advance uplifting schemes³⁷² contain a powerful worth which produces a peculiar sub-conscious stimulus to energy. There results a special vital principle, **Providence**, which prompts executive impulse,¹¹⁴ as opportunity occurs, to stimulate any of the other principles, to the advantage of the possessor of the worth. The executive impulse consists of an aura of influence on surroundings, and a series of communications from the individual's subconsciousness³⁶⁹ to subconsciousness in such surroundings, whose vital principles are thereby favourably actuated³⁶⁷⁻³⁷⁵ on the worth-possessing individual's behalf.

EGO : the prompting to procure all available valuable qualities and concomitants in or for a being's self, and to ensure their due valuation.³⁶⁴⁻³⁶⁶

THOUGHT : the prompting to investigate for means to employ suggestions.^{295, 309-312, 360-363}

DEVELOPMENT : the prompting to attain betterment of achievements.²¹⁴⁻²¹⁵

VARIETY : the prompting to **refresh** faculties by changes.²¹⁶⁻²¹⁷

RIGHT or **Justice** : the prompting to achieve and appreciate **rightness** ⁷¹ purposively.⁴⁹⁷⁻⁴⁹⁸ (The general inclination to Rightness in vital principles ¹⁵⁰ is only an incidental tendency of the latter.)

ABSOLUTENESS : the prompting to attain **comprehensiveness** of achievements.³⁷⁷⁻³⁸²

TOLERANCE : the prompting to **allow** other beings **liberty** to act according to their disapproved purposes.⁴⁹²⁻⁴⁹⁶

WILL : the independent choice or adoption of a purpose, and the prompting (frequently with cumulative force) to execute it by all available means.^{31, 100, 106, 157, 414-430}

Will is to be regarded as a vital principle, only because in current life its operations usually begin as the result of Consciousness-stimulus. **Free-will** is gradually being increasingly fructified; and, in its final state of supremacy, it will be, not a vital principle, but the **sole controller** and **main constituent** of life.^{163, 227, 430}

161 The vital principles **Unity, Order, Interrelation, and Conservation** ^{111, 160} appear to have been **fructified early** in evolution, and the others to have been developed only by **organisms**.

162 The leading activities of each human being are under control of several **co-operating** vital principles.¹⁵⁸ The following, for instance, frequently work together on common schemes : **Will, Ego, Mastery, Thought, Development, Absoluteness**.

163 CONSCIOUSNESS (caused by Sentience-irritation),^{110, 113, 285} first of the evolutionary influences to appear, is a **stimulus** and subsequent **collaborator**¹¹⁴ of all the **vital principles**. **Free Will's**¹⁶⁰ **intensification** is being achieved through the agency of **Consciousness**. And **Consciousness** will be **Free Will's** chief instrument in **Life's** culminant state.⁵³⁰

164 ENERGY,

being all **Life-essence**,^{19, 29} the **vital principles**,^{160, 168} and **Consciousness**¹⁶³ are **specializations** of **energy**.¹⁵⁰

165 Pure or crude energy,¹⁵⁵ which became electrified, was quantitatively **reduced** by its partial conversion into **consciousness-matter**,¹¹² and is temporarily lessened by its ephemeral conversions into **consciousness** (from sentience-irritation) and **vital principles**.¹⁴⁷

166 Pure energy carries the worlds¹⁵⁵ in a sequel of the original **life-stream**,⁹² but with a force reduced by division and by the complex actions of the **Balancing principle**.¹⁷³

167 Every form of **Life's** activity is part of **Energy**, in original electrified state, or temporarily converted into **consciousness**, or **vital principles**, or **executive impulse**.

168 Unmodified energy serves as a **vital principle**, when urged by other principles to exert itself as purposive stimulus—forming plain (physical) force¹⁶⁰—and therewith aid the **Mastery principle**.¹⁴⁷

- 169** The **UNITY** or Solidarity **PRINCIPLE** ^{160, 174} is actuated by consciousness, in vital units, of their propinquity to others of form suitable for coalescing.
- 170** The **failure** of the Unity principle, after the primal mutation, to restore uniformity in the Life-stream ¹³¹ led to actuation of the Order or Balance principle.¹⁷³ Between them, however, the principles of Unity and Order were unable to do more than produce a series of **separate** junctions and **equilibrations** of life-parts.^{124, 137, 189}
- 171** The Unity principle is apparently constantly at work in prompting executive impulse to **hold bodies together**.
- 172** The culminant state of the Universe will include **complete unity**.⁵²⁸

The ORDER or BALANCE PRINCIPLE ¹⁶⁰

- 173** Wherever cohesion or co-operation of neighbouring vital units is unattained, Consciousness of the fact in the several bodies actuates the Order or Balance principle,¹⁷⁰ which prompts mutual **adjustments** of **activities**, and thus, with various degrees of success, usually affords at least the advantage of **regularity** of operations in the universe.²⁰²
- 174** The Order principle is a preliminary form of the **Mastery principle**.¹⁷⁵

175 THE MASTERY PRINCIPLE ¹⁶⁰

is actuated by consciousness of **need** of bringing various other vital principles and acts of executive

impulse into co-operation, in order to carry out, where possible, the promptings of temporarily governing principles. Multiple Consciousness is an indispensable help to it in this work of **management**.

176 The operations of Mastery principle are complicated by encounters with **oppositional** forces. It is, in any circumstances, often stimulated (by Will) to exert itself more, and summon further thought and other resources to its work.

177 Organisms ²¹⁸⁻²²⁷ possess complicated constitutions whose functioning requires multitudinous interventions of the Mastery principle.

178 THE INTERRELATION PRINCIPLE ¹⁶⁰

(comprising **Interdependence, Mutuality, Sympathy, Love, and Altruism**) is actuated by consciousness of the necessity or benefit (to the participants on one or both sides) of utilizing any **favourable external influences** available, and of **co-operation** between organisms, and of the likableness of the sources of these benefits.

179 In its elementary uses, the Interrelation principle is stimulated in the same way (by consciousness of co-operative needs) as Mastery : ¹⁷⁵⁻¹⁷⁷ but **external** co-operants, **instead, or in support**, of those possessed by the self, are sought.

180 When stimulated by **ideals**,³⁸³ the interrelation principle comes to include **affection** or reverence; and, in suitable circumstances, there may be reciprocal love.

181 The interrelation principle is frequently **inverted** into emphatic **INDEPENDENCE** or **HATRED** ;

wrongly, by actuation from erroneously applied egotism, or other mistakes of judgment ;

rightly, by actuation from well-based consciousness that evil is being encountered.

Independence is also right as a stimulus to development of good character and schemes in the individual.

The Interrelation principle is also inverted into **FEAR**,⁴²⁶ when external influences appear powerfully **oppositional**.

(Love, Hatred, and Fear are applied, not only to externals, but to some of the individual's own acts and qualities, which are, however, envisaged as externals.)

182 THE CONSERVATION PRINCIPLE ^{160, 438}

is actuated by consciousness of partial **loss**, or of **danger** of loss, of **possessions**.

183 By helping in the **stabilization** of **consciousness-matter**,¹¹¹ the Conservation principle was instrumental in forming a basis for all **evolutionary processes**.

184 ERROR (Wrongness ⁷¹)

consists of various kinds of effects of inappropriate attributes or characteristics possessed by most single and grouped forms of energy and by many forms of abstraction. Error was **initiated** by **primal mutation**.¹⁸⁹ In the subsequent developments it

became **complex** through the **incompleteness** of the processes of **Evolution** ²⁰¹ and the **mechanical interactions** of their **immature** and **inharmonious** effects.

- 185** There is **no vital principle of error**. Energy would not specialize itself into a principle of evil purpose, in response to wrong consciousness stimulation. The vital forces are essentially right. But, under stimulation by imperfect consciousness, good vital principles are applied erroneously. Error is a **temporary** quality of vital essence—a transformable feature that will be **transfigured into Perfection**.^{36, 71, 529} Error is a **circumstance-caused misapplication of good forces**.

There was entire **Ignorance** during **original** conditions; and **Absence** of a **design** ¹¹⁻¹³ and of intelligent **direction** of **Life** **after** the primal mutation, involved **provisional Error** until the completion of **Evolution**.

- 186** If Error were not eventually to be transformed into complete **Perfection**,¹⁸⁵ the fact would connote an **eternity** of a burden of **wrong**—an unbelievable fate.^{358, 519} But **Error is only transient**.¹⁹⁹

- 187** The **incompleteness** of the processes of **Evolution** ¹⁸⁴ occasions **defective** construction and use of **organs** (notably intellect ¹⁹⁰⁻¹⁹⁷) and involves **con-tests** ^{189, 252} between organisms for vital necessities equally required by, but inadequately available for, all of them. Operations of the **defective intellect** are rendered much more erroneous by the frequent absence of appropriate **Consciousness**,—the negation known as **Nescience** or **Ignorance**.¹⁸⁸ **Ignor-**

ance and Error have **innocent** causes; but the resultant evil circumstances even cause Will to deviate from its good tendencies.^{198, 424}

- 188 Nescience, Ignorance, or Non-consciousness,**^{93, 185, 187} was originally complete and continuous **throughout life**, but (owing to potentiality of change ³) consciousness was able to emerge when various factors appeared. For the most part, the original state **remains**, owing to delayed occurrence of necessary conjunctures in causation. But ignorance itself is only a negation, without contents and therefore without badness, and without means of providing its consciousness-alternative.

If complete knowledge had been existent at the beginning of Evolution, all **erroneous developments** would have been avoided.²⁰

- 189 The primal mutation** ^{109, 110, 184} and multitudinous issuing **accidents** caused **disorder** among, and corresponding **friction** between, units of consciousness-matter. The Unity and Balance vital principles were unable ¹⁷⁰ properly to rectify the disorder, and the **errors widened**.¹³⁷ Sets of the operations were actuated in **conflict** with each other.

Conflict between vital units involved **conflict of vital principles**. A principle in a body warred with the same or another principle in the same or another body, and so became changed in its influence from beneficence to destructiveness. **Error was thus intensified.**

- 190 In the intellectual field,**²⁸⁶ serious **Error** is readily admitted when previous basic **knowledge** on the

subject is slender or entirely absent.¹⁸⁸ Proper use of new suggestions usually demands availability,³³⁵ in the recipient, of a body of correct criteria. The ill-effect of ignorance is in itself small compared with the evil which thought without adequate knowledge facilitates, namely, the acceptance of active **untruths**. **Emphatic use of intellect in crude circumstances involves multiplication of opportunities of fallacious results.** But these opportunities do not all mature; and, when they do, corrective knowledge is often quickly available. **And not to employ mind vigorously would be the worst error of all.**

- 191 Crudeness in consciousness-stimuli** ¹⁸⁸ is sometimes the sole cause of conflicts between vital principles; sometimes the conflict is due solely to **oppositions** (between entities) **initiated by the primal mutation**; ¹⁸⁹ and sometimes the conflict is attributable to both these agencies together.
- 192 Ignorance** of any relevant matter may **vitate** thought in even the best intellects. This fact is often disclosed when circumstances have compelled decision to be made before adequate research was possible.
- 193 Mystery-fallacies** develop from **imagination** actuated by **hazy erroneous ideas**, in which the least probable elements are often the most magnified.
- 194 Action** of essentially **erroneous** kind is frequently **necessary for rectification** of error. For example, peaceful citizens sometimes have to use violence, itself wrong, in defence against highway attacks.
- 195 Principles** exerted without ultimate uplifting use,

whether or not they create special errors, all engender the common error of **WASTE**.

The **Conservation** and **Interrelation** principles, acting together in prompting Propagation of Organisms,²⁴⁷ produce a special form of Waste-error—**Multiplied Waste**. There is ridiculous survival of hosts of useless species; and this is accompanied by multitudinous **procreation** of their units.²⁵² The vast numbers of units that die give place to further myriads in tediously similar forms. Neither rapid decay nor successive massacres can produce the desirable depletion.

196 The processes and results of careers of organisms are nearly all **monotonous, puny, and futile**. Normal, individually valid, organic energies frustrate each other in a prodigious series of **conflicts**.²⁵² The **prodigality** of **Nature** suggests ideas of **misery**, not opulence.

197 The greater part of the **labours** of **man** himself, even those that are well directed, are **squandered**. Portions of them are satisfactory to a certain stage, but **defective organization** militates against preservation, concatenation, and development of the results. The waste of intellect proceeds, almost unnoticed by man's critical faculties.

198 **Will**¹⁸⁷ has a natural inclination to **rightness**.^{150, 424} In many instances Will could urge its good force more powerfully, and so defeat bad influences: and the failure to exert itself fully in this manner constitutes **Guilt**—that is, culpable laxity.

199 Activities (ameliorative in their respective separ-

ate tendencies) of multitudinous independent organic and other bodies came into opposition, and thereby occasioned extension of the **chaos** from the primal mutation. The further chaos constituted circumstances causing **expansion** of error.

Moreover, although co-operation can be used for vast ameliorative purposes, organisms have very largely produced retrogression from collective action. Mistakes of persuasive individuals have been emphasized by support of communities. The total of Wrongdoing has thus, from time to time, received considerable increases, militating against the tendency of the vital principles to improve general conditions.

But, ameliorative action will extend gradually among all people, by means of increasing knowledge and the favour given by vital principles to rightness.¹⁵⁰

200 Evolution will bring about complete development and perfect co-ordination of Life's forces, and **cessation** of **all error** will be an incidental feature of the conversion.⁵²⁹ No vitality will be destroyed in the processes.

201 EVOLUTION ²² of Life

commenced with the primal mutation.¹⁰⁶⁻¹³⁹

202 Evolution is developmental change of properties, in widespread life, by **growingly diversified and specialized** co-operative, reactive, or oppositional (accidental ⁶⁵ or purposive) **interplay** of **vital principles** ¹⁵⁰ and **consciousness** and **subconscious-**

ness ^{110, 293} (and consequent executive impulse ¹¹⁴) fructifying the infinite potentialities of change.³

The development may take a wrong direction, but is generally characterized by **Conditional Rightness**,⁷¹ previous achievements of Evolution being rendered more effective.²⁰⁵ Except as the result of rare accidents, Evolution can attain **Progressive Rightness** only through (part of) Man's activities.

Evolution has caused development of various special applications of vital principles and their executive impulses, producing, among other results :—

attraction, contraction, expansion, resilience, fusion, disruption, chemical action, heating, cooling, vibration, stagnation, mechanical motion, metabolism, muscular action, nervous system, intellect.

Evolution has been varied enough to contrive, in the course of many millions of years, all the developments constituting the current Universe, from molecules to worlds (and their organic inhabitants),—every particle of which retains life-essence,³⁴—and from the economy of infinitesimals to the interaction of **collections of worlds**.

Evolution in **inorganic** matter has produced frequently recurring activities, instanced by earthquakes and electrical disturbances, which seem like gigantic organic operations. The organism Man has applied many of these inorganic activities to enormous mechanical purposes.

203 Explanation of the origination of many of the evolutionary processes, even in the case of inorganic

bodies, needs greater science than man has yet acquired. Probably the elucidation of Life's main problems will be made without the aid of reconstruction of all bygone vital processes, some of which were so slowly **gradual** that, even if perfect repetitions were achieved, the determining factors might remain undisclosed. Scientific demonstration of numerous methods of evolution has, however, been attained within the short period wherein the subject has been studied.

- 204** Subconsciousness of effects of the Primal Mutation ¹⁰⁶ immediately stimulated vital principles to function mechanically, by natural reaction, to regulate those effects. Eventually, a physical accident ²⁰⁶ caused sub-consciousness to actuate the vital principle of Thought (in a crude form ¹⁶⁰) to fructify a potentiality of subconscious constructive **Design**.^{21, 248} This act commenced **developmental organic life**, which proceeded automatically to **elaboration of Design**. Design operates solely by means of Organisms; ²⁰⁶ and only by man has any attempt at large-scale design been made in the world.

Design adapted, and was limited by, current conditions.

- 205** All forms of organic life other than man have (owing to strong concentration of their appetites having prevented extension of their objects, and to the absence of innovation-producing accidents) achieved nearly or quite **as much evolution as**, by themselves, they **ever can**,²⁶² except that resulting from cross-breeding.²⁰⁷

206 Probably at an advanced period of Evolution, a marine **inorganic** body was casually actuated, by its own or external momentum, to move part of itself **backward and forward** in such wise that the motion reinforced an already existing process, prompted by the unity principle, for annexation of matter to the body. The matter annexed consisted of particles floating close to the body. The accident led to Design.²⁰⁴ The Thought and Conservation principles caused the Unity and Interrelation principles to collaborate for rendering the new action of absorption by self-motion **repetitive and habitual**. The absorbing body was thereby converted into the first example of **organic** matter—a marine plant. By association with other substance in the body, the absorbed matter acquired the properties of that substance.

[**Every** physical atom is an elementary organism, active within and around itself. Every body is held together by internal operations of vital principles, and is therefore a collective organism. Nevertheless, for the sake of distinction, matter is regarded as **inorganic** and inert, unless it possesses self-movable acquisitive physical parts].

As **monotonous action** gradually causes **inefficiency of vital function**,^{210, 240} the **variety**²¹⁶ and **development**^{160, 215} vital principles probably became stimulated to **maintain** and thence **improve** the new organic movement. Thus improved, the organism experienced extended sub-consciousness stimuli; and much complexity of function resulted.

207 Difference of new physical circumstances has always militated **against repetition** of the act of **conversion** of inorganic life into an organic being. Various inorganic substances compounded by nature can be chemically reproduced by man, through assembly of their few basic elements in due relative quantities. But the first organic being was evidently created in unique and highly complex circumstances. The several essential antecedent conditions were unlikely ever to be reassembled, at any rate naturally. And the inorganic material of the first organism was probably less rigid in constitution and far more co-operatively responsive to external influences than any subsequent inorganic material could be. Organic stocks tended, partly through increasing complexity, partly through action of the conservation principle, to become more set or fixed in forms at each stage of descent. Thus, later evolution was relatively on a **minor**, more **gradual** scale—except as to modifications within a species occasioned by interactions of highly different qualities through dual parentage; also except as to results of crossing of species, which produces some extraordinary divergences. (Occurrence of individuals of widely-separated ancestral types is found among current kindred: ²⁵⁰ a fact due to restriction of qualities transmitted in reproduction. This emphasis on parts of the ancestral traits in inheritance has erratic effects on ameliorative progress. But there may be useful selected mating for the express purpose of intensive development of well-defined

characteristics. Normal inheritance, by blending parental qualities ²⁵⁰ or by causing conjunctions of them so as to develop potentialities of new traits, produces some individuals much in advance of any of their lineal predecessors. But, phenomenally inferior individuals in the lineage are also produced in a corresponding manner.)

The conditions producing the **first organism**, though largely **unique**, were, by causational laws, **inevitable** and **inevitably effective**. There may have been some similar creations of organisms in early, congenial times,—some failing, others succeeding and attaining parallel developments.

- 208** The fructification of change-potentialities, during the processes of dual inheritance, ²⁰⁷ amplifies characteristics, and so renders other change-potentialities currently practicable; ³⁸ and, between them, these potentialities form an opulent basis for evolution of **abrupt changes** in organisms. When such changes prove advantageous, the species tends to continue them; their best exponents are favoured as desirable mates, and so the new features are propagated.

Thus **evolutionary** processes are conducted partly by **experiment**. ^{215, 237-239}

DETERIORATIVE EFFECTS OF HABIT.

- 209** **Habit, Custom, Usage, or Practice** are names for **continuous** or **frequently-repetitive exercise** of any **activities**.

- 210** Every kind of activity, including the maintenance of electrization ¹⁰¹ of energy, which de-

viates from Energy's original form of movement,⁹² is imperfect and subject to functional weakening from prolonged repetition of its effort.^{206, 211} In inorganic matter there is an inherent crumbling process because of monotony, which, however, is probably partly corrected by reactions of principles. Many parts of organic action are also self-regulated in the same way. For the continuous maintenance of their functions, some organs require exercise of strenuous character.¹⁴⁷ Fatigue of organs entails functional deterioration, unless good intervals of rest or importation of variety²⁰⁶ are forthcoming.^{235, 240}

If the habitual use of organic functions is properly relieved, it produces (by bringing cumulative expertness of sub-consciousness) a small amount of **enhanced efficiency**; otherwise such use leads to **deterioration**.

211 Rapid Repetition of any one stimulus reduces both the receiving and the responding organic actions, because these always work under some **stress**,²¹⁰ which, if long-continued, occasions tediousness and weakness.²⁴⁰ A change of activities is then welcomed. Hence there is special irksomeness in concentrating on one idea, when fresh, alternative stimuli are present. A continuous pervasive sense of tension, and the effort to resist the distracting temptations, **augment the monotony fatigue**.

212 In healthy conditions, most organic members are provided with a sufficiency of automatic regulation^{210, 240} to enable them to execute their functions without much monotony-deterioration.

But **intellect**, owing to marked functional stress and temptations from distracting stimuli, is particularly prone to fatiguing effects of **Habit**, unless rest and variety are specially enforced by **Will** and **Mastery** upon the operations in progress. A paralysis or, alternatively, a disintegration comes eventually in default of diversification of man's mental processes.²⁸⁵⁻³¹⁴

Hence acts of repeated, familiarized labour are managed best instinctively, that is, without constantly ideating the processes.

- 213 Among intellectual functions requiring special refreshing, by variety and rest,²⁴⁰ is the cultivation of **ideals**.³⁸⁶ For instance, all old ceremonies, which are repeated expressions of ideals, are tiresome if they are rigid, lengthy, or frequent.

214 **THE DEVELOPMENT PRINCIPLE**⁹³. 160, 256, 444

is actuated by consciousness of **opportunities**, **needs**,^{217, 253} and **possibilities** of **Developmental Progress** or **Betterment**,⁴⁹⁸ or of **Radiation** of approved attainments.

DEVELOPMENTAL PROGRESS (which in large part results from activities produced otherwise than by the Development principle) comprises conditionally and progressively right **Evolution**²⁰² and operations of vital principles for preparations for such Evolution, such as training in rightness and the annihilation of error.

- 215 Developmental progress²¹⁴ is initiated largely by fortuitous means^{206, 208}—external circumstances

producing novel excitations of sub-consciousness (leading to fructification of potentialities of change ³⁶) or providing ready-made examples of progress for mechanical copying. These agencies often create developmental progress by themselves, but they may also rouse the purposive stimulus (Development principle) to promote them.²¹⁴

216 THE VARIETY PRINCIPLE ¹⁶⁰

is actuated by consciousness of the **value of novelty or contrast** ^{206, 210} in **rectifying organic** (especially intellectual) **fatigue** due to **monotony**.²⁴⁰ (See also ⁵³⁶.)

217 The Variety principle operates by purposively **stimulating the Constructive Thought principle**.³¹²

ORGANISMS (other than elementary).^{206-208, 240-244}

The **COMPONENTS** of an Organism are ²¹⁸⁻²²¹ :—

218 The **NUCLEUS** or initial substance, possessing properties (in compressed form) ²⁰⁶ of the **first organism**, and transmitted with modifications through one or other of the lines of descent; ^{208, 233, 248}

219 A **DOMINANT** section binding other parts to it.²⁴² From the first, each organism has been subject to confused operation, through conflicting activities carried on within itself. But, in the evolution of improved organisms efforts have been made to rectify the defect. The vital principles of Unity, Order, and Mastery in the organism intervene to attempt producing a consistency in

the operations. The first corrective efforts were probably made from the **gravitational centre** of the organism. Subconsciously, it was found useful to transfer these functions to the **outer surface** of the organism, so that mastery could also be employed more successfully in relations with external circumstances. Further, it was at the surface of the organism that subconsciousness received impressions from externals. Such impressions aroused various vital principles, which were stimulated to mechanically-reactive promptings. Under direction of the Thought vital principle,³⁰⁹ subconsciousness expeditiously communicated those promptings to the several organs.²²⁰ The promptings stirred the Thought principle in the organs; thereby causing strong executive impulse¹¹⁴ to be generated and applied by similar methods of communication to the objects to be operated upon. The Thought principle (at the surface of the organism) served as a general guide, and so the action of the organs was largely **co-ordinated**. Subordinate organs—sense ducts or **nerves** (lines of consciousness-matter specialized for co-operation)—were initiated and developed for use of the system of subconsciousness communications.^{290, 292, 298, 322} In order to facilitate the system, the Thought principle caused the development, at the body's surface, of a **nerve-centre** for general use. Promptings to protect and enhance the convenience of this focussing organ led later to its being folded inside the body. The section of the body which had general direction of the organism accompanied

the focussing organ. Surface organs (**senses**) for more comprehensive perception of external influences were evolved, and subconsciousness-ducts were utilized for bringing the resultant impressions into communication with the nerve-centre. Thus were instituted incipient **BRAIN** ^{316, 318} and its auxiliaries. Later, in some species, the matter in the region surrounding brain ³²²—that is, the region in part of which the organism's general directing section was situated—was (by sub-consciousness and Thought and Mastery principles) supplied with highly-developed nerve-communications, and specialized into an organ whose whole energy was available for massed stimulation of vital principles, so that the organism could the better conduct purposive action. The evolution of this organ (collective **MIND**, ^{286, 327} which incorporated the organism's general directing section) was suggested to the constructive thought and mastery principles by the existence of the focussed brain ;

220 SUBORDINATE ORGANIC sections—the numerous organs of all sorts other than Brain and Mind (or their equivalents). The physical part of all organs consists of consciousness-matter ¹⁴⁵ which has been evolved into peculiar assemblages severally serving to modulate ¹⁴⁹ sentience-irritation (sub-consciousness) ^{113, 147} into special organic sentience-irritation. This modulation results in (a) associative subconsciousness in the organ, (b) distinctive stimulus on vital principles in the organ, and (c) creation of executive impulse ¹¹⁴ in distinctive forms. (See reference to muscles in ¹⁴⁷.)

- 221** A **FRAMEWORK** or skeleton, to hold the organism together;
COVERINGS to protect the body;
INVIGORATING MEDIA, formed and distributed (to various parts of the body) by organs ²²⁰ (c);
FOREIGN MATTER periodically **absorbed** ²⁴⁰ into the other components, to strengthen or sustain them. This matter is partly organic and partly inorganic. (**Inorganic matter** has thus an opportunity to prove its vitality);
WASTE MATTER awaiting excretion.²⁴⁰
- 222** The organs, their own subordinate organs, and all of the constituent particles lead partially **independent existences** within the body, although their principal normal function is to co-operate in the existence and activities of the corporate life. Besides the organs, the other parts of organisms ²²¹ (many of them rigid in construction) are also composed of vital particles, vitality being common to all nature.
- 223** Like each particle of matter,¹⁴⁸ each organism as a unit exists **partly independently** of and **partly associated** with externals.
- 224** The **Thought** ³⁰⁹ and **Mastery** ¹⁷⁷ principles in the Dominant section,²¹⁹ using sub-conscious or conscious executive impulse to actuate vital principles ^{150, 163} in any of the organs, are the **main organizers** ²⁴¹ in achieving the organism's **co-operative action**.
- 225** Organic nature connotes **various** sorts and degrees of **activity** on externals. The **organs** themselves

undergo both temporary and permanent **variations** of character.

226 Each physical **particle** contains **life-essence** with full **original attributes**,³⁴ and consequently it is natural for the possessor of a discerning intellect to **identify his interests** with those of **universal life**.

227 Evolutionary powers²⁰¹⁻²⁰⁸ were moved to enhance the **specialization** and **collaboration** of the **brain** and **nerves**, to **extend** and **consolidate** the **Mind organ**,²¹⁹ and to improve the **subordinate organic sections**.²²⁰ Increasing needs, including those entailed by **changed environment**,²³⁷ urged forward these processes.

Species²⁶⁰ survived as a result of structural development by strong stimulation from their vital principles. **Man** eventually fructified the potentiality of **Free Will**.^{160, 428}

PARTITION OF ORGANISMS.

228 After the **original organism**²⁰⁶ had, by its organic function, **enlarged** itself considerably, the principle of conservation probably instigated **enclosure** of the foreign matter; and the action of annexation, which had become habitual, was **modified** (by means of the principles of thought and mastery) to one of swallowing into the highly flexible body. The consequent gradual distension of the organism caused the imperfectly-covered body to become unwieldy and to break into two parts,²⁴⁶ each a separate organism with the impulse to exercise further suction of foreign matter. For,

the success of the organ had led to other like organs developing on the body.

The vital principles had been instigated to cause some of the foreign matter to be **assimilated** into the organism's **own material**.

The processes of new absorption, distension, and partition were **repeated** in the two organisms, and in the resultant pairs of organisms. **Multiplication** of units continued by successive partitions. All the organisms became enlarged by assimilation of the foreign matter absorbed.

- 229 The process of **blending** foreign matter with the organic substance ²²⁸ led to the partial or complete conversion of the former into the characteristics of the latter. This assimilation was managed by the organism's controlling principles repressing some of the characteristics in the foreign matter and encouraging others.

The blending operations—constituting **GROWTH** ^{62, 250}—enabled the organisms to become larger than the original unit of their family.

Organisms proceeded to develop powers of **selection** of foreign matter nearest related to themselves, and also to improve their own characteristics by well-chosen importations. When organic parts became impaired, the foreign matter absorbed was applied largely to amending the defects.

- 230 The process of every organism **dividing** itself into two ²²⁸ caused a vast **multiplication** in the total number.

- 231 The multitudinous organisms thus created became widely **disseminated** by their **moving, liquid habitat**.

232 In the course of evolution of some organisms, a change in after-effects of division occurred. The pluralized organism did **not break up**, but formed a **colony of cohering** organisms. The units in the colony differentiated their individual functions, for the use of all. There was also specialization for the units in their several annexations of the various kinds of matter available for absorption. The interrelation principle produced a suzerainty of one unit over the colony. The gregariousness had its protective uses, the fact of largeness tending to save the collection from absorption by other organisms.

In some species the associated units produced similar separate units on their own several surfaces, while all the original colony was still holding together.

Any prolonged difficulty experienced in collecting sufficient absorbable matter for growth or renovation,²²⁹ however, eventually broke up each colony, and started groups of the units on separate careers.

233 Many species evolved change of method of absorbing foreign matter. Their character was also modified in a manner rendering continuance of the earlier process of division of the organism into two organisms unsuitable. Such species continued to acquire excessive substance, none of which became waste.²²¹ All the excess was **extruded** ²⁴⁷ as a new organism, which continued to absorb foreign matter and to increase by growth.²²⁹ For, each particle of the body was so closely

associated with neighbouring particles that, when removed from the old organism, the new body proceeded to reproduce them one by one, in all their varieties and to the point of completeness, by aid of its imported material.^{247, 248} [When, at a much later stage of evolution,²⁴⁷ provision was made for the excessive matter to be reserved and concentrated specially before extrusion, such matter was intensified in associative power, so that it was able to communicate with the whole body and register all changes of characteristics of the parent organism. Thus equipped, this matter descended to later generations as their nucleus,^{218, 228} and, at each stage of evolution in the carrying bodies, further associations were added. The nucleus matter was thus enabled to reproduce organisms in their several varieties.] The new organisms, in turn, gradually developed redundant substance,—extruded as further organisms, which were thus produced in continuous sequences.

234 By such means, and various ramifications thereof, **reproduction of organisms** was brought about.

EXERCISE-CONDITIONS OF ORGANS.

235 If very great, **Fatigue**²¹⁰ causes temporary deterioration and complete or partial loss of co-operation²²⁴ of organs and sometimes their permanent injury, though their constituent life-essence units are not individually harmed. Efforts at re-strengthening by absorption of suitable foreign matter^{147, 229, 240} in such cases may fail.

Permanent injury of the organs may also be caused by abnormal diversion of their activities—instanced in some diseases.

Disuse of organs, especially by successive generations of a species, leads to deterioration and finally **atrophy** of such organs.²⁴¹

- 236** Evolution contrived for organs some **resilience** and other self-corrective properties; ²⁴⁰ and necessary exercise can therefore be exceeded a little with harmless consequences. Such exertion even produces advantageous **developmental** results, because it cultivates expertness.²¹⁰ But, carried beyond certain points, the excess causes injurious **abnormality** to organs.

EVOLUTION OF ORGANIC SPECIES

202, 252, 267, 268

- 237** Constitutions of most organisms **developed differently** from the first organism and from each other, because originally such constitutions were very **plastic** and specially subject to change by accidental contacts ⁶⁵ and **variations** of local circumstances,²²⁷ and latterly, in the case of **man**, **reason** involved search for **self-improvement** and general betterment. **Success** in the **struggle to be enduring** ²⁵³ caused **wide establishment** of numerous **types** formed by the differentiations. And thus organic evolution was achieved.

- 238** Some of the **floating plants**, becoming **stranded**, applied their absorptive organs in part to extraction of suitable matter from the **earth**, and so developed **roots**.

239 With the organs of motility ²⁰⁶ sundry organisms evolved means of **self-propulsion** through water. Better scope of acquisitive action was thus procured. Later, some of these organisms spent part of their time on shores, and evolved from the motile organs limbs for **self-locomotion** on land.

DEATH. ^{235-236.}

240 In complex organisms, imperfect generic construction,²¹⁰ or stunted individual development, or accidental degeneration of organic parts, or monotonous action (especially in intellectual work) ^{206.} ^{211.} ^{212.} ²¹³ entailing strenuous exercise and consequent **fatigue**,^{210.} ²³⁵ or long **disuse** of organs,²³⁵ causes complete or partial loss or abnormal diversion of co-operative activities—that is, **defectiveness** of organic functions.

The counter-agents **resilience**,²³⁶ and other special self-regulations of the effects of monotony or of other injuries, rest—including **variety** of occupation,^{206.} ²¹⁶—**exercise** under **right conditions**,^{210.} ²¹² and **absorption of suitable foreign matter** to stimulate co-operation of organic parts ^{221.} ²³⁵ conduce to the **vigour** of organic conditions.

In various degrees, in the several parts of complex organisms, some of the forementioned factors of organic **deterioration** are ever at work. Some of the **remedies** named are also constantly operating—most often with **not quite complete success**.

Between the two sets of influences, the organic **efficiency** is ordinarily **at first** more than **maintained**, new growth being in the ascendant; but, later, **decay** predominates.

Most processes of **decay** are **directly** and **gradually** **produced** by the organism's defective nature and self-instituted injurious activities. But there are also occasional or continuous **accidental causes**. They include entry of destructive parasite organisms into the system.

- 241** It is necessary for the organs to obtain, among their functional achievements, **maintenance-co-operation** (a) of their **particles** and (b) with **each other**.^{235, 240} This is managed by sub-conscious executive impulses¹¹⁴ from the principles within the several organs.

Some organs are, however, not indispensable in the co-operative system, and can become **atrophied**²³⁵ or be removed, without endangering the organism's life.

- 242** A time arrives to every complex organism when weakness, disease, or summary accident causes at least one of the **essential organs** to fail in adequate maintenance of collaboration of its own constituents,²⁴⁰ and hence to terminate that co-operation between such organ and other essential organs which is necessary for the **existence** of the organism, as such. This termination of co-operation is the universal cause of **DEATH**.

Whether its cause be internal or external, Death may result **instantaneously**.

Immediately or shortly after death of the organism each of its **constituent organs** (including that of Mind)—being deprived of necessary co-operants—also ends its internal collaboration, that is, **dies**. For various periods after their death the organic parts remain massed, but most of them are

soon broken up. Nothing can kill life-essence ^{15, 34} in the constituent particles, whatever transformations ³ these may undergo.

243 Breakage of **inorganic** bodies can be effected **without decomposition** of the parts. But **death** invariably produces comprehensive automatic **decomposing** action in **all organs** of an **organism**. Organs are interconnected to form one **mutually dependent** group of members—one conjoint existence; and fatal injury to one essential organ involves death of all the others. The collective action of the parts of each organ ceases, and their **characteristics** also become **transformed**.

244 **Death** is one of the most **ameliorative** of Life's processes. If death had been circumvented, the world would have become filled with comatose, inefficient organisms.

245 In all organisms the Conservation principle (and, in Man, the ego principle as well) prompts effort for **perpetual life**. Decay soon appears: and, against this, the Mastery principle has endeavoured to provide defensive properties for the organism. Among other devices, Evolution has introduced organs for causing re-invigoration by circulatory fluids of rich regenerative character. By such subtle contrivances **death** is deferred for long periods. But, eventually there is failure in the delicate and difficult internal co-operations which are essential for preservation of complex organisms.

SPECIALIZED PROPAGATION OF ORGANISMS.

246 The **partitioning** and re-partitioning processes ²²⁸ experienced by the **first** simple **organism** involved **neither death** nor **propagation**, but only divided-continuance of the one ever-growing being.

[Considerable numbers of the organism's multitudinous selves were however destroyed by external forces.]

247 The intricacy of construction of organisms which **extruded** ²³³ **progeny** involved eventual **death**. ²⁴⁰⁻²⁴⁵

The processes of extrusion were troublesome; and the vital principles consequently applied themselves to **improving** the operations. Elaborate measures were required. **Reservation** of the best available section of the body was made for **storage** of the excess substance, and **organs** were formed for regulation of the latter in various ways. To strengthen this regulative action, evolution introduced co-operation between individuals of some species. For this purpose, organs were variously accentuated or repressed, to form two specialized types, one complementing the other. And thus **sex** was created.

The processes mentioned became highly **differentiated**, species by species. In some cases, the systems evolved fail unless accidental collaboration of external agencies occurs.

248 Before that substance ²³³, ²⁴⁷ which occupies the reproductive organs is extruded as progeny, the

latter's **nucleus** ²¹⁸ has developed the rudiments of the other organic parts. The nucleus, because it possesses the properties of the earliest organism ²¹⁸ and yet has been continuously acquiring associations ²³³ (in both parental lines, if there is more than one), is imbued with developable attributes derived from the whole series of **ancestral species**. A graduated series of design-changes is therefore undergone by the progeny before its birth. In kind and gradation many of the preliminary forms in the sequences are common to numerous species, because of common early ancestry. The **human embryos** pass through stages which clearly show relationship to protozoa, worms, fishes, reptiles, and apes—a fact incidentally providing additional evidence against the theory of original design in Life.^{21, 204}

249 At **birth**, the individual possesses only elementary properties of its organic group, together with the potentiality of development into the full characteristic form; and, in the more advanced species relatively longer time is required for maturing.

250 The properties inherited in the nucleus are developed partly by the embryo, partly after birth.²⁴⁸ [The associations acquired by the reproductive substance ²³³ constitute a series of promptings or guides to development.] The first stages deal with the earliest inheritance, which consists of the properties of original organisms in compressed form and possesses the strength of simplicity. Common features of associative inheritance are also firmly impressed by endurance

of those features through many generations. But, associations of **individual peculiarities**, which are also transmitted, are multifarious and liable to ready **effacement**. Consequently, the embryo's individually distinctive potentialities, including those of peculiarities of mind-power, are fixed most largely by **recent heredity**. Family resemblances testify to this fact.

Family mutual character passes down : but ideas cannot be inherited. [There is, however, transmission of **associative** properties in organs, conferring power to reproduce ancestral **trains of sub-consciousness**.] Similarity of uncommon notions occurring to parent and child is often due to sharing of peculiar family features of intellectual machinery. Variations between characteristics of parents and child and brothers and sisters are due largely to differences in distribution and development of ancestral traits among descendants. For character, the children draw in different kinds and proportions to each other, from each parental ancestry.²⁰⁷ For, owing to varying conditions of the embryonic progress and the fact that some of the more peculiar nuclear potentialities are alternatives to each other,²⁰⁷ the reproductive associations assert themselves differently according to circumstances, and sometimes (where there is marked contrast of alternatives), not as blends, but as uncompromising properties, one prevailing over and excluding another.

At present, **Will of parents** ²⁵¹ has apparently little influence at conception on traits of progeny ;

but changes in the current organic conditions and activities of the **mother** have effects on the **growth** ^{62, 229} from the embryo's potentialities. In the processes of embryo growth particular qualities inherited ²⁴⁸ may become exceptionally well developed, or, on the other hand, suppressed : but when there is maternal influence in this, such influence is usually only accidental.

- 251 In the act of **conception** of progeny of higher animals, **mind** is not only the initiating but apparently the principal **operative agency**. The reason for this is doubtless that the nucleus-substances are strongly attached, by their associative activities, ²³³ to the parent organisms, and the detachment therefore requires a unique, mental transferring act.

There is an inept, haphazard character in all the schemes of procreation.

WARFARE BETWEEN ORGANISMS.

- 252 Partition of the original organism ²²⁸ occasioned vast **multiplication** of units, but procreation by extrusion ²⁴⁷ was still more prolific; for, much progeny could then proceed from any one parent body, and, not only in successive single units, but in quantities at one time. There resulted cumbersome ¹⁹⁵ increase in numbers of individuals, and terrible contest between them for means of subsistence. The evolution of locomotive ²³⁹ and other **invasive** powers enormously increased and agonized the **competition**. As a consequence, there was further developmental progress; for, **improve-**

ment of faculties was stimulated; but the gains were used mainly for greater **combativeness**.

253 Maintenance of its existence is the foremost task of every individual; and, in procuring this, organisms were obliged to **destroy** other **organisms**. All were compelled to obtain aliment,²²¹ if they would live; ²⁴² but the supply was inadequate. Capture of food entailed deprivation and starvation of competitors.

Further, for nourishment, the most concentrated reinforcing substance available was sought. Animals devoured their fellow-organisms, plants; and later found various animals to be their most suitable food. Animal food, moreover, was often the only adequate means of sustenance in a given vicinage. Carnage therefore occurred; and on a large scale. For fighting purposes, gradual **modifications** of **body-structure** were achieved. Incidentally, some of these helped progressive developments,²¹⁴ but immolation of kind after kind of organism by its better-equipped neighbours was involved.

254 Another cause of battle between organisms was the rivalry of males for **possession of females** of their own species, for procreative purposes.²⁴⁷

255 Self-locomotion ²³⁹ introduced surprise-assaults into exterminative warfare. **Fear**,¹⁸¹ **Cunning**, **Rage**, and consequential **Cruelty** were widely developed. Coincident increase of keenness of **sentience** caused intense **pangs** to the victims. Horrible struggles between animals became the chief characteristic of organic life. It is one of

the most outstanding of cosmic facts that multiplication of progressive species innocently caused a vast anarchy of **Murder** and **Starvation**—which unabatedly continues. **Killing** became the prime means of **living**; and Life constituted a dreadful tragedy, which only a solvent of Life's enigma will end. Like murdered like, and kindred, kindred. Millions of successive generations of animals employed their faculties chiefly for Murder, or Defence against murder.

- 256** The Need to kill animal or other organisms (possessing sensibility and strong prompting to exist), as animals' main means of living, furnishes one of the irrefragable reasons **against** any theory of an intelligent **design** ²¹ of Nature. Not until **man's** arrival was there a commencement to rational organization of the World. Grand **altruism** is humanity's invention. It is only begun; but is making persistent, though often slow and thwarted, progress.

The **retrospect** over millions of years preceding Man's thousands is **ghastly**; largely because there was no sign of emancipation from any quarter.

CONQUEROR-SPECIES.

- 257** **Adaptation** of organs (*a*) to increasingly differentiated **circumstances**, including diverse conditions of **warfare** ²⁵²⁻²⁵⁵ and (*b*) for development of **appetites**, caused great variations in characteristics of organisms. Animal and Plant life became divided into hundreds of thousands of classes, which are still subject to evolutionary diversifications.

- 258 By degrees some of the earlier animals, in development of their species, acquired huge but clumsy **bulk**, for brute strength. Many other groups evolved **fleetness**, to evade big enemies. Still other species attained special **cunning**. After protracted struggles, most of the heavier creatures were exterminated, and the nimble-minded beasts gained ground.
- 259 By producing, in the several units of its issue, distinctive **blendings** of characteristics from different lineages, **duality of parentage** ²⁵⁰ causes such units to vary considerably from each other and from every other member of the species, and therefore to be dissimilar in degree of **fitness** for **adaptation** to **environment**—which largely determines competitive power.
- 260 **Survival of inferior** species has depended much on means of securing **protective retreats** and on intensified **multiplication** of **progeny**.
- 261 Introduction of new **adverse** features in **environment** has caused **extermination** of whole species, particularly when **organs** have been completely **specialized** for adaptation to the old circumstances, and have thus been rendered peculiarly unsuitable for the change.
- 262 All species but man, by developing strong **concentration** on **primitive appetites**, ²⁰⁵ have diminished incentive to general improvement, and so established themselves in **low classification**; but, for the same reason, have intensified their **instinct-efficiency**. ³¹⁰

Difficulty in operating a function creates **Will**

stimulus, which, if accompanied by fertile evolutionary powers, may occasion **advancement** ²⁶⁶ of both the organ and the scope of its objects.

On the other hand, developmental impulse from any source often produces confusion, causing the will to change and urge, as an alternative pursuit, augmented exercise of customary functional activities.

263 Easy operation of faculties, whether they are complex or simple, sets up routine, and so tends to destroy plasticity of constitution, and thereby to retard further development.

264 In many genera there is a lack of living or dead examples of **intermediate classes** between strongly distinguished species. The reasons are various. The progress of species has radial directions; and consequently, with the efflux of time, ever-widening gaps between characteristics of kindred species may occur evolutionally. Before they had extensively propagated, the older, less efficient classes have been **extirpated** by competitors in long-past ages.²⁶³ **Indecision** and self-contradiction of character conduced to this result. **Marked peculiarities** among allied species have often originated at remote periods. Hence the difficulty in tracing the causes of gaps in organic pedigrees.

Catastrophes of Nature have also eradicated many ancient species.

Various agencies have ploughed large part of the surface of the earth, and they must have thrown up and **destroyed** multitudinous **fossil evidences** of intermediate species. Much accessible ground

has yet to be probed; and three-fourths of the world's crust is under sea, and therefore very difficult to reach. Areas of large development of species may have been relatively small, and may not yet have undergone excavation; and may, indeed, be under deep oceans. It is to be noted that land and sea have largely exchanged places.

SIMIANS.

265 Among animals possessing relatively feeble physique but specializing in **cunning** ²⁵⁸ were the ancestors of the alert **apes**. The members of this group were, in considerable sections, little more powerful than some examples of the crafty classes of birds, and, like many of the latter, their life was largely arboreal. The resort to trees was for avoiding danger and procuring food. In comparatively late times, one of the adroit quadruped's descendants evolved the beginnings of the **idea-standardizing** ^{269, 312} and **self-consciousness** ³⁰⁴ faculties, and thereby gave his scions control of the world.

266 Their physical **inferiority** in **defence**, relatively awkward general functional equipment, and accidentally rich **evolutionary** facilities ²⁶² together furnished the ancestors of Man with stimuli to mental advancement.

267 Often in Evolution, one **faculty** is **improved** at the expense of **neglecting** and weakening **another**, less esteemed. Simians lost something of the sense of **smell**, in cultivating **sight** and **hearing**, which are more contributory to intelligence. The arboreal life led to betterment of sight, hearing, and touch-

sense, to the evolution of hands, and to special care and thought for the young.

- 268 Through their new resources, some of the Simians were enabled to develop expedients for **discarding arboreal** life, with its restrictive conditions.

EVOLUTION OF MAN ¹¹⁸

- 269 By one of the **evolutionary leaps** ^{208, 274} a simian brain attained the potentiality for achieving a remarkable development of the linkage or association power of consciousness,²⁹³—a development whereby the fact of association should itself be rendered perceptible and Thought should thus be roused to **compare** the sets of ideas involved. And an accident brought the potentiality to fructification.^{65, 265, 293, 311, 312} This led to origination of the faculty of **standardizing ideas**, and the consequent process of high **REASON**.^{309, 312} The most important link in the world's chain of evolutionary conquests had been won. The idea-comparing Simian developed into the idea-standardizing, reasoning animal called **Man**. Thought was no longer limited to operations with junctions of first-hand ideas, but had produced general corrective tests by which it was eventually to systematize and infinitely to expand the products of ideation.

- 270 Thought now caused **Memory** ³³⁰⁻³³⁶ of **standard ideas** to emerge as **fulera** for treatment of current ideas. Part of the effect was dissection and analysis of some of the latter. This process led to **ideation** of **ABSTRACTIONS** ³⁰² and ever-developing thought thereon.²⁸⁸

- 271 The **standardizing** of ideas was at first confined to extremely simple matters. One instance may have been the counting and keeping in mind of the number of fixed objects of one class encountered in course of a journey. The standard idea thus attained would be useful for gauging nearness to home on the return.
- 272 Animals were previously wont to **communicate** ideas to each other in **signs** and **sounds**. Yet the minds of most members of the first man's tribe were insufficiently developed for his new faculty to be communicated to more than a few of them.
- 273 The older kinds of communication had mainly consisted of **emotional** ³⁰⁷ **expressions** by means of the most demonstrative organs, and had been widely adopted through **mimicry**. The new reasoning faculty now caused the addition of such devices as symbolic use of fingers, sticks, and stones, and like **illustrative processes**.
- 274 By crude symbol-conversation, a few of the other simians—probably of common parentage with the first human being—were converted into men. The existence of a **community** maintained the new faculties.

As the potentiality for these faculties had already been prepared in the **nucleus** ^{208, 269} inherited by each organism which became man, and the pro-genitive nucleus was also acquisitive of further new developments,²³³ there was provision for continuance of the man-qualities in descendants. Therefore the **progeny** were endowed with the crude

ratiocinative power, and some of them were able to pick up its use from their elders.

275 The new idea-standardizing power was gradually **improved**, through its constant exercise by thought.

276 Thus Man was brought into being by a mental development in an organism which was of lower status : a species possessing particularly **acute** and **mercurial** and (perhaps as a consequence) gratuitously **destructive** characteristics. Mankind's simian collaterals have continued this curious destructiveness. The singularly **mischievous strain** in his ancestry palliates part of man's misdeeds throughout his history; but the constantly increasing measure of **corrective knowledge** and **will-power** at his disposal should have acted as a deterrent to very much of the bad behaviour of which he has been guilty.

277 Limitations to betterment of the **framework** of **man's** body were occasioned by his ancestor's constitutions having gradually become more set.²⁰⁷ Within the framework, however, there was potentiality for procuring very considerable development of mental faculties. That power was now, in part, energetically utilized.

Man was unable to evolve formidable claws or tusks; but it was necessary for him, like wilder animals, to **kill** life and to **defend** his own. By **inquisitiveness, comparison, and generalization** ³⁰² he developed superior mental fitness, which, in fighting, conferred advantages over all other animals. He also managed to make and handle **weapons** and **tools** which served as auxiliaries to his organism.

- 278 In the sum of ability, **man** is incomparably **superior** to all other of the World's organisms. His reasoning power started as only a feeble rudiment of what it was to become.
- 279 Not until after many ages was he able to cogitate upon **abstract** subjects²⁷⁰ in a **general** manner. Eventually, this became his most important activity.
- 280 The new mental powers, by disclosing various alternative matters for projects, gave much enlarged scope for **development of Will**.
- 281 Possibly no **individual** will ever attain much greater than the present personal maximum of intellectual capacity; but human minds work **collectively**, and have developed an elaborate system of recorded standard ideas which is constantly becoming wider and more intensive.
- 282 As no knowledge is possessed at birth, very much of the aggregate of human intellectual activity is absorbed by the labour entailed upon each individual in acquiring a degree of **education**, to render him serviceable to himself and others. Thereafter, most persons unfortunately adopt established ideas to the extent of almost totally excluding **development of originitive thought**.
- 283 Probably in **other worlds** the chain of evolution necessary to **produce man** has not occurred. But some spheres may have yielded his equals or superiors. Possibly also there are instances of several rival or co-operative kinds of highly intellectual species having been evolved—perhaps from separate sources—in **one world**. It is further

possible that, on Man's Earth, beings likely to have proved as competent as himself, but evolved from different sources, have appeared in early times, and that they were totally exterminated in war with him, or that they perished for other reasons, such as famine, while their numbers were relatively small.^{264, 452}

284 Man does not represent finality of vital form. He or another product of evolution will probably succeed in causing an entire change throughout universal life: a **metamorphosis** in which all sections of being will merge into **one, superior, variform entity**.⁵²³

285 MIND

was generated in **all Life** by the primal mutation;¹⁰¹ for, that action initiated an endless sequence of production of **Consciousness** (at first slight)^{110-111, 116, 119, 123, 289} and of **vital principles**,^{113, 315} in every particle of life-essence.¹⁴²

286 But application of the **term Mind** is customarily confined to the **organ**^{219, 227} which, for better devising and promoting an organism's purposes, brings into a special combination the powers of energy contained in a group of matter adjoining brain.³¹⁸ The attainment of elementary Reason²⁶⁹ resulted in great development of this mind.

287 Perfectly **enlightened** and completely **powerful** mentality will, in the form of **Will**, eventually comprise the **whole of being**.⁵³⁰

288 In scope, the **MIND ORGAN**, interlinked with **Consciousness**³¹⁹ :—

contains all the organism's **subjective individuality** ; the rest of the organism, including reproductive substance, forms a semi-independent **federation** which is interrelated with and, in some parts, indispensable to, the mind. The federated organs tend and repair themselves to a large extent independently of mind's assistance ; and some of them, such as limbs, can be detached without causing extinction of the mind ; **originally functioned** only for the **preservation and expansion** of the organism ; developed other functions, instanced in promotion of the individual's **comfort, association** with other individuals, **procreation**, and **recreative exercise** ; **in Man**, extended its operations to general **abstractions**, and attained **altruistic** or other interest in All-Life.

The power of detachment of interest from physical concerns leads to vain ideas that Mind survives Brain. But, like brain, **Mind develops and declines and dies.**^{270, 329}

Mind has **no** sound internal or authenticated external intimation of **limitation of its scope of discovery** to anything less than **universal knowledge**. Logic dictates that Mind should endeavour to **attain all-comprehensive knowledge**.

289 The **HUMAN MIND** performs the **operations** particularized in the next eight sections.²⁹⁰⁻²⁹⁷ (Its constituents, as life-essence,^{111, 219, 285, 310, 315} also

independently exercise what is called **sub-consciousness**, that is, **non-ideating** consciousness, which interacts with vital principles.²⁹⁷⁾

[Minds of **animals other than man** possess faculties marked **OA**, though with diverse capacities.]

290 OA Reception, at the sensorium, of influence-transmissions ²⁹⁸ conveyed through **nerves** ²¹⁹ whose constituent units are organized ³²² for quick impressions of such influence-transmissions.³¹⁷

The influence transmissions come from :—

External agencies (whose transmissions are received at the outer nerve-terminations (senses)) which are either accidents or executive impulses.

Transmissions consist of consciousness (of influences) carried through a line of atoms. In inorganic matter (in the case of accidents) the carrying is operated by crude energy; in organic matter (and inorganic matter, in the case of executive impulse transmissions) the carrying is operated by vital principles. Both accidents and executive impulses may arrive from distant sources by being carried through intermediate matter. All the senses are subject to such experiences. The sense of sound can receive communications from sources scores of miles away: that of location of attractive places ¹²⁶ from sources thousands of miles away; that of sight,

from the stars. Distant executive impulses can reach a sense, which may be called the Sense of Intelligence, as instanced in the activities of the Providence principle,³⁶⁹ and probably in idea-transference; ¹²⁶

Internal agencies (executive impulse transmissions received at the sensorium from the organs).

The organs operate by receiving accidental impulses or executive impulses from externals, or executive impulses from vital principles actuated by sentience impressions, or by receiving executive impulses from each other; then, by modulating ²²⁰ the executive impulses; and then, with the aid of vital principles in the organs, by creating executive impulses which go to the sensorium or other organs or to externals. The modulating powers of the organs are due to the peculiarities in the inherited ²⁵⁰ constitutions of the organs. These inheritances enable the organs to modulate consciousness into special consciousness of such processes as those belonging to procreation and alimentation. Further, the organs, particularly the mind, inherit associative properties which, when actuated by consciousness, produce ancestral habit-consciousness, such as those of stabilized sets of methods of tending the young and dwelling-building—nests, burrows, and the like. These inherited associative properties are largely linked up among

various organs, so that preparations are made for complicated automatic systems of action. When a train of consciousness is frequently repeated, there is creation of association ²⁹³ of its parts, which then need only the linking principle of instinct-thought to re-create the trains.

Each act of sentience-impression is linked to the next by executive impulse formed by Thought ³⁰⁹ or other vital principle. Linkage (by executive impulse formed by instinct-thought) of Consciousness whose like has often previously been linked has a tendency to be facile and rapid, compared with operation of novel linkages.³¹⁰

291 [In the sensorium ; ³¹⁸ the operations ²⁹²⁻²⁹³ of perception—actuated by influence-transmissions ²⁹⁰]—

292 OA **Assimilative sentience** of Influence-transmissions,²¹⁹ which has **grades of intensity** according to **strength** of the **influence-transmissions** and their **subject-associations**. An act of assimilative sentience summarizes, with the aid of Thought,^{317, 319} into one impression the effects which the multiple messages of an influence-transmission severally but relatedly make on the sensorium. The influence-transmissions unite in one new act, which conceals its analysable factors and is experienced as a unified complexity. Each sentience-impression is linked by thought or other vital principles ³⁰⁹ to anterior and subsequent sentience-impressions, but is subject to intrusions by sub-consciousness,²⁹⁹ and pleasure—pain and emotion.³⁴⁵ Pleasure—pain³⁰⁶ and Passion ³⁰⁷ are exceptional forms of sentience-impressions, for they involve oscillations.

The only **activity of consciousness** occurs in the conversion of **influence-transmissions** into **sentience-impressions**. But **vital principles** are **automatically actuated by presence of sentience-impressions**.^{294, 309}

293 **OA Ideation** ^{110, 116-121, 299-308, 362} or momentary mental **registration** of a sentience-impression. This is the salient form of consciousness. More than other kinds, it **stirs vital principles** to action.^{113, 294-296} An **idea** converts a sentience-impression into a special prominent state which (in the case of man) enables it to be used for **comparison**.^{269, 362}

Ideas occur one at a time (sometimes with a background idea—see ²⁹⁹—and with pleasure or pain³⁰⁶) and for one **moment** only. With variations, however, they are made recurrent by thought. If more than a minute part of knowledge³³⁵ were envisaged at each instant, the sensorium would, in present circumstances, be crowded with **mutually destructive images**. But (OA) **Memory** recalls ideas.³³¹ Current ideas and other sentience-impressions are linked by executive impulses²⁹⁰ which are formed for a purpose or inclination. The inclination is often to summon old associations, in part suggested by each actuating sentience-impression.³¹⁰ Thus, to think of a particular man, already known, inclines thought to summon past ideas of his face, voice, and other attributes.

It is common experience that if an old idea cannot be recalled at once by concentration of thought on the subject, the recovery is less likely to be made by further intensive operations than

by leaving the desire free to set up an unguided train of intercommunications of sub-consciousness. The fact indicates that **recollection** is **due** to executive impulses connecting **associations**, and **not** to search in an alleged **store** of memory.

Each idea or other sentience-impression includes a **blending** "**beginning**" and **blending** "**end**." This is why one sentience-impression is **linked** to another and so causes continuous trains of consciousness.³⁰⁹ (Compare the seeming endurance of a moment of time.⁴⁶) The train is, however, subject to interference by other faculties and accidental occurrences.

Simultaneous happenings of sub-conscious impressions help ideas to form associations. **Memory** is constituted by strong association causing thought-executive impulse to revive old consciousness and its links of succeeding ideas.³³⁰ When any part of past consciousness is recalled by Thought's executive impulse, the noteworthy associated consciousness and the latter's linked consciousness are automatically re-summoned as natural, familiar parts of a whole. The train usually introduces and becomes interrupted by additional instinctive³¹⁰ or constructive³¹¹ thought, or other vital principles;¹¹³ and the principles often produce pleasure-pain and emotional consciousness.³⁰⁷

294 [In Mind's own organ; ²⁸⁶ operations of vital principles—actuated by sentience-impressions ²⁹² (Will can initiate its own operations ¹⁵⁰)] :—

- 295 OA **Operation** of the vital principle, **Constructive Thought**,^{160, 219, 309-314, 360-363} which examines and speculates about all Life and its potentialities.
- 296 OA **Operation** of other Vital principles.^{113, 131-133,}
- 297 OA **Combination** of Thought, or any other vital principle with **Sentience-impressions**,²⁹²⁻²⁹³ to generate **Executive Impulse**.^{114, 135-138} This impulse constitutes either a new influence-transmission,^{290, 298} carried by nerves to the sensorium to create new sentience-impressions, or a vital principle force carried by nerves through the sensorium to influence the consciousness of other organs or external objects.
- 298 The **Sensorium** receives **influence-transmissions** ^{290, 291, 297, 322} from, and issues executive impulses ²⁹⁷ to the **individual's other organs and external persons and objects**.
- 299 **IDEATION** ²⁹³ is either :—

OA **clear**, that is, unobstructedly prominent : or
 OA **veiled**, that is, prominent but covered by partly transparent obstructions.

Each **idea** covers the **sensorium** : ²⁹³ but, **veiled** ideas coincide **behind** those that are **clear** and transparent. **Veiled** ideation consists largely of **general ideas** associated with the clear ideas. (See also ³⁰⁰.)

Trains of sentience-impressions are very **quickly variegated** in striking ways : this is exemplified by the diversification of consciousness in operations of constructive thought.

Both the clear and veiled ideation are experienced in various degrees of strength.²⁹²

Either kind is capable (thanks to the Mastery principle) of strenuous **registration** (commonly called **concentration**), that is, specially emphatic impression on the sensorium, at the behest and for the promotion of earnest purpose. Concentration averts distraction, and thus **strengthens the linking** ²⁹² quality of the ideas.

Concentration is therefore much employed in such occupations as music-playing, acting, and oratory. But spells of relaxation of ideation are also needed, for mental health.²¹²⁻²¹³

Ideation is **always clear**, in **self-consciousness**, **consciousness of consciousness**,³⁰⁴ and **ideal-consciousness**.³⁰⁷

Non-ideaed sentience impressions ²⁹² also occur in the sensorium **simultaneously** with **ideation**, and largely modify the latter's effect.

300 Ideation is :—

OA **simple** : registering facts or suppositions singly, or

OA **compound** : registering together more than one fact or supposition ²⁹⁹ blended into one (a) intelligible or (b) confused idea.

301 All ideation is a conception :—

OA of **Truth**,⁸⁰⁻⁸¹ as understood by the individual, whether :
rightly or wrongly,
 (provisionally) **unprovably or reasonably provably** :

concerning (a) **concrete**, or (b) **abstract subjects**.³⁶²

Among common human experiences is conception of the truism that **fact has existence**, and of the axiom that within the field of abstraction **there is a plan for perfection of all life**—regarding which the individual has many notions ; or, of **Fiction**, wherein :—

facts of a subject are designedly intermingled with subordinate **fabricated elements** ; or

much **fabrication** is designedly based on a few **factual elements**.

302 In the classes particularized in the next five sections,³⁰³⁻³⁰⁷ **Ideation**, besides rendering conceptions prominent,²⁹³ confers a **sense of possession**. And a great proportion of the ideas in some of the categories involve consciousness or sub-consciousness of harmonious relations between the Justice principle⁴⁹⁷ and the vital principles associated with such ideas. A sense of satisfaction is thereby imported into the possessive experience, and thus the **only** current **VALUE OF LIFE** is furnished—for, Life would otherwise be quite uninteresting.^{154, 341, 424, 454} [The experience does not require comparison of ideas, and therefore animals other than man can participate in it.]

Like the essential **nature** of Life-essence itself,³² that of **vital value**, as appreciatively experienced by man and other animals, is **at present unknown**. But it obviously **possesses ingredients**. What is

compound must be of separable nature. That the compound, constituting Value, is not indivisible does not lessen its virtue. The value is experienced as a unity only; and its components are unnoticed. (Compare Sentience,²⁹² and the oneness of Life-essence's basis.²⁵)

An instance of the vital value conferred by ideation at its best is afforded in the glow felt in the presence of Beauty.

Comparison of ideas ²⁶⁹⁻²⁷⁷ is necessary for **idealization**; ³⁸³ hence, only man can attain the latter. In other animals, the vital principles (such as that of Interrelation, in the form of affection) cause feelings whose demonstrations might seem to indicate idealization; but comparison of ideas does not occur among the processes leading to these demonstrations.

303 Ideas which cause incidental **sense of possession** ³⁰² attain this result through their intrinsic strikingness automatically actuating the **Justice** principle ^{71, 497} to recognize such outstandingness. In man, the **Ego** principle is also stimulated to furnish the proprietorship-idea.

Possession-ideation of this sort is **classifiable** as follows:—

304 Self-consciousness (Consciousness of Ego ^{544, 558} as an entity);

Consciousness of consciousness (Contemplation (ideation) of one's own ideas as objective facts).

Both of these categories consist of **abstraction-consciousness**, neither Ego nor Consciousness being a concrete.

305 OA **Pungent sensations** (such as those caused by startling public events) other than the experience of **Pleasure-Pain**,³⁰⁶ and other than sensations mainly occasioned by intensive development of the individual's vital principles.³⁰⁷

306 OA **Pleasure-Pain** : ²⁹² a class of ideation **interfusing** with other kinds. Under Life's present conditions, pleasure-pain ideation is probably due to occasional **distortions** ³⁴² of the **sensorium's action**, and during their spells all the sensorium's **current ideas** are affected.

Pleasure under such conditions is **delusive** ; for, owing to the distortion involving oscillation, pleasure is always (with minor exceptions ³⁵⁰) **counteracted** by equiponderant pain.³³⁷⁻³⁵⁹

307 **Vivid ideas** (other than Self-consciousness) from stimulation by internal **vital principles** :—

Consciousness of **Ideality**,³⁸³⁻³⁹² which, incidentally, causes circulation of vital principle activity.³⁷⁶

OA Ideas caused by vital principles in a state of **Fervour** (other than ideal or emotional).

OA **Emotion** or **Passion** ideas. Emotion or Passion consists of **extremely excited action** of the vital principles—which are then often in mutual conflict. The stress makes the principles create intensive ideas. These cause new and enhanced actuation of the vital principles, especially Will, in successive circles. Will and Mastery may either moderate or

inflame the processes. **Violent** action may result. The agitated principles affect intervening ideas on other matters.

Ideal-consciousness, Fervour, Emotion, or Passion, if not put to executive uses,¹¹⁴ are sometimes exhausted by **monotony** of recurring exercise, and sometimes the delay intensifies Will-exercise which produces supplementary suspended emotions, known as **Desire**⁴¹⁹ and **Hope**.³⁴⁶

308 There are possibilities of **further forms of ideation** in the future.⁵³¹

309 OA **THOUGHT**^{156, 160, 290, 295} has two main categories—

**Instinctive, and
Constructive.**

Executive impulse or accident having caused a sentience-impression—which always has a **blendable ending**²⁹³—the sentience-impression actuates Thought (with or without other principles) which prompts investigation for means to employ the consciousness. Executive impulse is thus produced by the Thought and its actuating consciousness. This impulse goes to the sensorium, where the investigation gesture, combined with the “blendable ending,” either recalls or fails to recall at once a consciousness-link which satisfies the executive impulse. If there is success, an act of **INSTINCT-thought**³¹⁰ has been accomplished. If there is failure, **CONSTRUCTIVE THOUGHT**³¹¹ ensues.

This operates as follows. The consciousness of failure and of the aim actuate further thought which modulates the application of the "blendable ending," thereby introducing sundry old sentience-impressions, and sometimes, by their combination, acts of novel consciousness. A satisfying act of consciousness may thus at once be produced. Or, an approach to a solution may or may not be obtained: whether it is or not, Thought proceeds to further modulations of application of the "blendable ending," thereby bringing in further old sentience-impressions until some form of satisfying or concluding act of Consciousness is reached. In man, **REASON**-Constructive Thought, by wide range of modulation of the "blendable endings" and use of a wide extent of available old ideas, introduces into the train of attempts analogous or **standard** ideas which serve for comparison or tests. The three sorts of Thought are often used co-operatively.

310 The work of **Instinct**-thought is clearly seen in the efficient ending of the trains of associative sub-consciousness,²⁵⁰ and the introduction of parallel complementary trains, all according to the circumstances of the cases. Only a directing principle can conduct these functions. Mere consciousness, if it could link its parts by itself, would run on in one train, regardless of the requirements.

The processes of Constructive Thought are as rapid as those of Instinct, but the tentative character and delayed results of the former make its action appear slower.²⁹⁰

Instinct operation is instanced by the linking of organic associative properties for moving the feet in walking.

The more an organism depends on instinctive employment of associative properties the more expert it may be, but also the more formal and incapable of expanding its efficiency.²⁶²

311 CONSTRUCTIVE THOUGHT ^{269, 295, 309, 360-363, 376} possesses much flexibility of action, causing ample play of the associative properties of consciousness, and also, by its stimulation of consciousness, actuating all vital principles into its proceedings.

The decisive act of Thought on a given subject is that which produces consciousness of satisfaction or of necessity of conclusion. The consciousness of satisfaction is due to the related executive impulse being brought to a successful issue. That executive impulse may be much altered by the thinking processes dealing with it. The recognition of success may be either automatic or rational.

The various vital principles introduced into the thinking processes may have right or wrong schemes. There are also other causes of **bias**, including, in man, the tendencies of his ordinary standard ideas. Disproportionate stress of any idea may have a strong influence on the executive impulses. All these factors of erroneous thought should be countered by summoning the Justice principle—and ideas which on general grounds seem equitable. Much thought, however (instanced in mathematical calculations), is absolutely free from bias.

Man's thought, by comparing many phenomena, can form consciousness of general abstractions.

Action upon the results of Thought depends upon its **fellow vital principles**. Failing the active interest of any of these, thought will have produced only idle ruminations.

312 The executive impulses of **Constructive Thought** ^{309, 317} summon old and create new ideas and other sentience-impressions, including :—

clues discovered by the impulses for purposes of **memory** ; ^{330, 333} and

ideas brought into comparison ²⁶⁹ to produce new **standardization** of ideas. Standard ideas are essential factors in reasoning processes.

The processes of bringing about the sentience-impressions constitute **deductions** and **constructions** on **simple** and **complex subjects** concerning :—

oA **Physical phenomena** and related simple abstractions ; and

General abstractions, for example, **Metaphysics**, **Ethics** ; ⁷¹⁻⁷⁹ including **Speculations** on **impossibilities** and **improbabilities**, such as **Supernaturalism**.

Deductions and **constructions** include : **Judgment**, **Critical Discernment** (subconscious Judgment)—as of Beauty ^{307, 393, 399}—**Analysis**, **Imagination**, **Discovery**, **Invention** or **Originality**, **Design**.⁴⁰³

313 The proper development and employment of human mind entail **schemes** or policies—constitut-

ing the individual's resolute purposes, which should be (but in no case have yet been) **comprehensively just**.^{372, 432, 498}

The schemes should embrace :

maintenance, advancement, and recreation of the individual,—for attainment of the personal maximum of effective good influence; and

altruistic work, namely, **improvement of general life**, in as extensive a range as is practicable.

All such schemes, therefore, entail a **philosophical basis** and a well-proportioned, **logical elaboration**, to which every activity of the vital principles should conform. And **ego** should be consciously associated with the whole. **Ideality** is largely included in all life-schemes.⁴³²

There is **increasing**, but still comparatively little, **foresighted management** in human affairs. Most of man's activities are directed mechanically by primitive desires, unelevating associations, and capricious conventions—all leading to unsatisfactory schemes. Rational thought on general abstractions is needed for improvement of purposes.

Free-will is one of the vital principles that notably promote **valuable design**.⁴¹⁴

Eventually, in **culminant life**,⁵²⁹ **Will**, aided by Consciousness and Thought, and other principles, will be the sole, facile, and **felicitous** instigator of **schemes**.

MIND ²⁸⁵⁻³¹⁴ AND BRAIN ^{139, 147} INTER- RELATIONS ²¹⁹

- 315** Subconsciousness ²⁸⁹ and vital principles were at work together performing mental operations from the time of the first mutation, millions of years before Brain was evolved. ²⁸⁵ In divers scopes, in very low organisms, influence-transmissions, sentience-impressions, varieties of thought and other vital principles, and executive impulses operate and co-operate without special organs, and with marked efficiency.
- 316** For the amplification and clarification of sentience-impressions and the better intercommunication (for concerted action) of the executive impulses ¹¹⁴ occurring in and issuing from every organism, ²¹⁹ the higher organisms evolved a special compound organ—Brain, linked to all parts of the body by nerves. ²⁹⁰
- 317** Although they carry multiple messages, influence-transmissions cannot without a complex receiving medium produce more than simple sentience-impressions (assimilating only one of the messages) such as those to which the lower organisms are confined. When higher organisms improved Mind, it extended its operations on the sensorium ²⁹² and produced summary complex sentience-impressions from the multiple messages carried by each influence-transmission. ³¹⁹ Without these summarized impressions the higher kinds of constructive thought ³¹² could not be operated.

- 318** **Brain** and nerves are only an influence-transmission channel system, of which the **sensorium** ²⁹⁸ (wherein mind operates upon the transmissions) is the focus. But, in the brain's neighbourhood there is always ²¹⁹ a section of matter whose vital principles, notably **Mastery**, **direct the organism**—a section which became evolved into **mind-organ**, for higher organisms.
- 319** **Mind's habitat** ^{294, 318} is itself threaded with nerves, and upon these and beyond, in the sensorium, the executive impulses in and from the mind-organ operate and cause **formation** of summary sentience impressions ²⁹² and **despatch** of executive impulses to subordinate organs and external bodies. ²⁹⁷
- 320** The **aggregate mind-material** ³¹⁹ is organized so that any one of its **vital principles**, when stimulated, and if not obstructed by other vital principles, can **freely extend** its influence throughout the organ, and thus gather force; ^{139, 327} but the resultant **executive impulse** ¹¹⁴—the one method of expression of a vital principle—can issue only through the **sensorium**, in the brain.
- 321** Some degree of **activity** is probably **always proceeding** in each mind and brain; and therefore
 Brain is traversed by a continuous train of diverse messages; and
 Mind is occupied with a continuous train of diverse impulses.
- 322** The **brain** ²¹⁹ consists of a group of **head-nerves** with sensorium, the head-nerves probably all starting from the sensorium,—some of them

having termini in the head, and the others extending to form part of the body's general nervous system (principally instrumental to the brain) which possesses numerous junctions and termini. **Nerves** are catenæ composed of consciousness-matter reserved as conduits for influence transmissions (including executive impulses).^{219, 290, 291, 298}

The material of **Mind** is a group of consciousness-matter whose energy has been rendered (by evolution) quickly co-operative with all forms of consciousness, in such manner that the vital principles in the organ are enabled to act with peculiar vigour—collectively, freely,³²⁰ very changeably, and powerfully; and this functioning, together with operations in the sensorium,³¹⁷ **constitutes Mind itself.**

Mind is active, and possesses **versatile and origina-**
tive powers.³²⁷ **Brain** is only a **passive medium.** Formation of sentience-impressions, however, although mental, occurs in the brain.³¹⁹

Through the sensorium, brain's freight continuously actuates mind (and mind actuates brain); but, in all **brain-mind operations, Mind is the paramount feature.**

323 The **sensorium** does **not store** the influence-transmissions which it receives and the sentience-impressions which are formed in it.³³⁰ In rapid succession the influence-transmissions are transformed into sentience-impressions, and the latter are absorbed into the executive-impulses which themselves become new influence-transmissions.²⁹²

- 324 Condition of mind-³²² and brain-substance changes but little, in the healthy adult period.³²⁸** Owing to developments of standard ideas, the **propensities of vital principles**, in man's mind, however, from time to time **vary considerably in character**; this is instanced in the attitude respecting a principal scheme of life.³²⁷
- 325 Vital principles** (the mind's activities) are **not severally associated with distinct¹³⁹ groups of matter³²⁷** in the organ. Mind derives the whole gamut of principles from each part of the organ. And Mind acts collectively, rousing any one vital principle in any section or the whole of the organ.
- 326 Mind activity³²²** has the characteristic of almost instantly **contracting** itself to small compass or using its full capacity, according to current stimulus.
- 327 Different messages traverse the same brain-matter at different times.³²¹** And multifarious, widely-varied subjects **engage the whole mind-organ** in succession.¹⁵⁰ Consequently, there are continual and considerable changes in **functional character** of the organs.

The energy in the mind's substance is always ready, not only to receive new inspirations, but to **transform** itself greatly. Although part of the energy from time to time reverts to its normal state, it always maintains a ready potentiality for exercise in **vital principle** form. Brain possesses suppleness, which is only slight, compared with that of Mind activity. The internally-managed **modifications in mind activities** are in large part characterized by **facile changeableness** and great

elasticity and fluency. These faculties strikingly eclipse the activities of other organs.³¹⁹ The action of the mind-organ suggests that there may be a potentiality in all life-essence particles (in highly developed organisms) to escape from their several envelopes of consciousness-matter, and to **blend** themselves in large energy-units, each managing **massed** and **varied** exercises of its vital principles. Eventually, **consciousness-matter** will be entirely **transformed** into a **free spiritual medium**.

328 The **Mind-organ, Brain, and Nerves** are left **unchanged** by the respective exercises in their fabrics; ³²⁴ except that improvement may follow on keen use, and deterioration, on either overwork or disuse. On the other hand, the normal employment of Brain and Nerve system, and Mind organ's own activity, cause **fluctuations** in **expression** of mind, that is, intensity of **operation** of the **mind organ**.^{322, 326, 327} And correspondingly, **brain** is normally **used** with **fluctuating** force—largely owing to the varied calls of mind.

329 Until **adult age, Brain and the Mind-organ** **increase** in **exercise and power**. They also, especially mind-organ, develop efficiency ²³⁶ through stimulus and use. Brain and mind-organ are **not equal** in rates and degrees of development. **Mind** expertness is usually very **late** in arriving and declining, compared with brain efficiency.

Standard ideas, helping to determine propensities of mind activity, are varied according to circumstances.³²⁴

330 **MEMORY** 270, 293, 541

is **repetition of former sentience-impressions** ²⁹² which is **achieved** by means of the **associations** of current impressions. These associations, combined with thought, are carried as executive impulses to the sensorium, where the action of the thought effects production of natural connections to the associations,²⁹³ and such connections constitute the repeated impressions or memory. Thus, remembrance is thought-activity which results in **repetitive consciousness instead of developmental consciousness**.

The sensorium is rapidly ridded of each successive sentience-impression; ³²³ but the latter, with its "blendable endings," can be recalled by a new, directly or indirectly related, act of consciousness produced purposively or accidentally. This **nexus** (which may be an exact replica of part of the recalled consciousness) causes re-instatement of the sentience-impression and part of its train of linkages and associations. Provision for recollection is often made by devising stimulative **cues**.

Recollection is achieved largely by help of sub-consciousness, and also of records and relics.

The consciousness actuating recollection of old impressions usually consists of a number of collateral sentience-impressions and much sub-consciousness, all mainly relating to current circumstances. Associations can recall past impressions very clearly in cases where the current and old circumstances are similar; but the impressions

are less helpful if the circumstances differ considerably. Lapse of time usually increases difference of circumstances; hence time tends progressively to lessen the serviceableness of each memory-nexus, even to extinction point. Consequently Memory is said to **fade**.^{331, 346} The absence of vividness in consciousness recollected is attended by lack of detail, because many of the "blendable-endings" in such cases are obscure and not operable.

331 Memory is not a store of ideas—not a latent possession. There may, however, be said to occur accumulation of memory, in the sense that the ordinary individual continually **adds** to the experience of sentience-impressions **likely to be recalled** by later activities. On the other hand, events are more difficult to recollect, the older they become.³³⁰

The theory of Memory through associations of current sentience-impressions not only appears rational in itself, but its alternative, the theory of memory in storage, is exceptionally difficult to entertain. For, the latter involves presumption of collection (in a state of being and largely ready for action) of all the exuberantly multitudinous impressions ever experienced, which become for the most part reduced to moribundness or death, but are irremovable because there is no means of deporting them.

Recall of past impressions depends principally on their original **intensity** (which magnifies associations and "blendable endings"—enabling one old impression to lead to another), on mind's current

familiarity with their general subject, on their recent happening, or on **external aids** to recollection.

332 Long-past sensational and pleasant and painful occurrences ³³¹ are specially **memorable**. Therefore, Memory tends to contain more pleasure-pain ³⁴⁶ than do experiences of current activities.

333 The associative and linking processes constituting memory need special assistance where exact, purposive repetition of sets of ideas is required. Teaching and reciting are instances of occasions of such kinds. **Key-ideas** and study of external **records** are employed in this connection. Recollection of the sequences often requires help from Constructive Thought.³⁰⁹

334 **Defective memory** is due to relative paucity of associative and linking-capacity. This varies, as between individuals. Their thought powers ³³⁰ differ, and those powers are subject to different degrees of obstruction.²⁹³

335 The whole series of an individual's **old ideas** that can (without or with the aid of index-records ³³³) currently be renewed with tolerable readiness at the instance of Will, Thought, or other principles, together with his **current train** of ideas, constitutes what is called his **KNOWLEDGE**. But old ideas are only **conditionally** reproducible: and, owing to the possible failure of any future recollection, the individual's **absolute** knowledge exists only in the current moment's experience of new or recollected ideas.

Knowledge includes avowedly **imaginary** ideas and **erroneous** ideas conceived to be true. At

present, to distinguish with certitude erroneous from correct theories is impossible, because of the **lack of authoritative tests**; ³⁰¹ the errors are doubtless generally much intermixed with truth. Mistakes in current theories, and in other ideation-results, render knowledge largely fallacious.

336 SCIENCE consists of all collections of **recorded** human ideas of standard or outstanding fact (including history) **selected**, as probably true, by persons who are extensively reputed to be qualified to choose. Some groups of science are supported by majorities of experts, others by contradicted or non-contradicted minorities. At least half of contradictory science is obviously false. Judging by past experience of abandonment of old theories, when confronted with later knowledge, many large and widely accepted sections of present science are **probably untrue**.

Science is available to individuals, for partial and variously enduring incorporation in their knowledge. ³³⁵

337 PLEASURE AND PAIN ³⁰⁶

are special **forms of Idea**.

338 Pleasure ⁵³³ has an alluring **vital value**; ³⁰² and by itself is incontestably an experience **worth gaining**. It always originates from a motive which at the time seems (to the possessor) in some way or other **harmonious with justice**.

339 Man has an intense **craving** ³⁰⁷ for **continuous happiness**. Clear or veiled in form, ²⁹⁹ the desire persistently, and with basic justice, but pre-

maturely, animates large part of each individual's career.

340 Despite popular views to the contrary, a life in which **happiness** even slightly **preponderates** over pain has **not** yet been **attained**. (The small exceptions are stated in ^{350, 352}.)

341 In **human** (and other animal) experience, pleasure is and will probably remain available only in short sections, each preceded or succeeded by exactly **equiponderant** and **reactively related** pain or dejection.

Pleasure includes any degree of happy feeling.

342 **Pleasure** and **Pain** are ideas resulting from a peculiar occasional **aberration** of the **sensorium** ²⁹² from normal condition. As to pleasure, the distortion is caused by an **unbalancingly** intense sense of satisfaction of executive impulses, such impulses having issued from the individual's vital principles acting in harmony with the justice principle. As to pain, the distortion results from acute sense of failure to obtain such satisfaction. The executive impulses concerned—whose supposed harmony with justice is often the result of fallacious thought—are (through consciousness and vital principles) actuated by various influence-transmissions, ²⁹⁸ which perhaps most frequently emanate from factors external to the mind. Whether there is internal or external actuation, the executive impulses adopt principled attitudes, in relation to which the pleasure or pain is formed.

343 The reason for the **oscillatory** movement, ^{292, 341} from pleasure to pain and pain to pleasure, is

connected with the sensorium's structure.³¹⁹ When the **earliest Brain** was being evolved there was little experience of the possibilities of Consciousness, and no indication of the coming search for happiness. (If means to procure pleasure without reaction had been conceived and invented, the power would probably have hitherto been overwhelmed, in enlightened beings, by sense of the prevalence of evil over good in life's crude processes.) Strengthening and conservation of body were the two great promptings; and for them the brain's main framework was instituted. The mental faculties have succeeded in evolving many ramifications of the framework; but other changes achieved have consisted of mere (spasmodic) distortions entailing reactions.

344 Probably the contemplation of **happiness** as a **purpose** of existence did not occur till a comparatively **late** period of mankind's career. Further eras passed before the desire for life's **whole beatification** originated.

345 Pleasure-pain experience is attained only by **distortion** of the sensorium.^{319, 342} The aberrations are cumulative within a fixed scope; and they occur in series (of separately self-rectifying activities) distributed throughout life. In each group of operations, before **normality** is **restored** the tightening or the inflating of the sensorium is followed by a change to the opposite side of divergence from normality, and to an exactly equivalent extent. The processes take place usually at varying rates, upon the intervention of suitable

actuating agencies, or (as a part or whole alternative) through automatic efforts of physical nature to restore itself to the normal. The **tautening** probably causes **pain** and the **inflating**, **pleasure**. Before the sensorium re-obtains normality, the painful tautening or pleasant inflating must respectively be rectified by a pleasant inflating or a painful tautening: much as, after being cramped, a limb is impelled to make sundry gestures of expansion before reverting to ordinary condition.

Suspension of the consciousness (combined with suspension of the processes) of pleasure-pain can be attained, for conducting consciousness free of pleasure-pain; this suspension is managed by intervention of Will, or other powerful principles. As to the action of new pleasure-pain in old pleasure-pain, see ³⁵⁰.

346 The common and mischievous **delusion** that the acquisition of a **greater** sum of **pleasure** than of unhappiness is practicable in current conditions is due to:—

Imperfect recollections of the Past.³³²

When an old idea is revived from time to time, its associations are found to experience gradual lapses ³³⁰ and substitutions—the latter including hazy, erroneous perspective views of old circumstances. Thus, memory introduces mollifying associations, and constitutes ideation called Tradition—a possession which the ego tends to appreciate. Even the most-remembered woes lose much

of the sense of severity. The memories relate to acts long ago completed, which are viewed with a considerable reduction of onerousness, and therefore (like a rich story) with much pleasurable interest. There are also glamorous (exaggerated) valuations of the former spells of success, ideality, or other pleasant experiences which have intermittently occurred.

Such is the explanation of Memory's misleading survey.

Hope,³⁰⁷—whose subtle, speculative suggestions of future pleasure are converted by fallacious thought into valuable probabilities.

Admiration of results of successful **Labour**, and retrospective part-obliviousness, part-glorification of the pains of procuring them,—which pains have in fact offset the final pleasure.

Consecration of disciplinary pain, so that the mind tends to classify it with pleasure.

And the following among other **promptings** of **conduct**, which man is loth to acknowledge as fallacious, although recurrent ironical failure is impressively familiar to him.

Assumptions that success will attend :—

the **Wish** to be **happy** ;

the cultivation of a **temperate** tenor of life as a means to impregnable happiness.

(The irksome monotones of temperate courses are largely overlooked.)

Incidentally, pleasant (or painful) **retrospects** or **expectations** themselves are accompanied by the pain (or pleasure) counterbalance.

347 Abject failure has patently dogged the quests made by all devotees of **concentrated pleasure**; but, in **moderate** experiences of pleasure-pain, the variety of contents and the difference in lengths of instalments of the alternations—besides the misconceptions referred to in ³⁴⁶—tend to obscure the fact of eventual balance. Some of the contributory sentience is so attenuated in form and habitual in occurrence that, although it occupies much time, it is largely ignored in the individual's calculations of his past sum of pleasure-pain. The estimates are further complicated by entanglements of concurrent events whose several results are recalled with different emphasis. Frequently in the course of a group of pleasure-pain operations there are interpolations of pleasure-pain from other sources which either help or interrupt such operations. In any of these cases, confusion in the retrospect is likely to result. Careful, serial observations, however, disclose the universal application of the balancing law.

348 The sensorium has a **maximum capacity** for Pleasure and one for Pain **distortion**; and, when each maximum is reached, reaction must commence. Circumstances may, however, cause the rebound to occur earlier. Media for producing the reversing operation are usually available among the **likable** or **dislikable** experiences current in life. Events that would at another time be passed as

unimportant are, failing more serious incentives, seized for exciting the feeling which will produce the pleasure-pain reaction. **Imagination**, with its exaggerative powers, is often summoned to implement the media. The oscillatory movement may thus be quickly accomplished.

Measure of pleasure and pain is of two dimensions—the **intensive** and the **extensive**. And the sensorium's distortion-capacity corresponds with a fixed multiple of the two dimensions—if there is great intensity of pleasure or pain there must be proportionately shorter duration, and if there is little intensity there may be long duration.

349 Extensive spells of slight (and often veiled ²⁹⁹) ill-ease may be **compensated** by a few intensive pleasure-spasms; or, on the other hand, by frequent, punctually-timed, brief experiences of quiet happiness. And short-lived, severe attacks of dejection may counterbalance lengthy, moderately agreeable periods.

350 **Intervening** happenings ³⁴⁵ may delay the individual's Pleasure-Pain compensatory processes, but normally cannot prevent the eventual automatic completion of the balancing.³⁴⁷ The interruption may lessen intensity ³⁴⁹ of the pleasure or pain, and thus the duration of the balancing process may be very much extended.

New pleasure-pain frequently attempts intervention in existing pleasure-pain processes. Pleasure can be added to pleasure, and pain to pain, within limits,³⁴⁸ and with corresponding cumulative reaction. Pleasure starting a process

can be stayed by intervention of pain, and *vice versa*. Usually, pleasure cannot, however, intervene until old reactive pain is finished, and pain cannot intervene until old reactive pleasure is finished. But, if there is a sharp stroke of ill-fortune while pleasure is bringing the sensorium back to the normal, or a phenomenal stroke of good fortune while pain is doing reaction work, these strokes are immediately effectual; first summarily rectifying distortion of the sensorium, and then distorting it in their own way. These special events therefore occasion an exception to the pleasure-pain balancing law; for the balancing operation preceding them is left unfinished, so far as the feeling of pleasure or pain is concerned. Bursts of over-riding happiness may even result from one's own effort to obtain them. But they are rare, and outside the scope of general policy. All suppressions of the balancing law are brief: and the invading joys and pains produce their own reactions.

351 If, after the maxima of distortion are reached, continued actuations of pleasure (or pain) are not stopped by external media of reaction presenting themselves, or are not repressed by other means, feeling of **satiety** or ennui emerges, instead of further pleasure, and a solacing form of melancholy, instead of further pain.

352 Probably **Death** supplies another **exception** to the pleasure-pain compensation rule; for, if the pleasure-pain processes are operating just before death, the last due reaction is presumably intercepted.

353 For the foregoing reasons, the pursuit of Happiness as a **personal end** is futile. But, Pleasure and Pain are frequently used successfully, as **stimuli** to other (good or bad) objects.³⁵⁹ Pleasure and pain are also rarely-preventable **consequences** of many good or bad activities instituted for other purposes.

354 Joy and Pain attend as incidentals on life's **beneficent** and **maleficent** experiences, but not proportionally to the respective degrees of beneficence or maleficence.

Judgment values equal experiences of the sort differently, according to whether they are new or sometimes or frequently repeated, and whether the circumstances, especially associations, are favourable. Judgment also gives equality to unequal forms of fortune, according to circumstances. And the sensorium is subject to habit-deterioration,²¹⁰ where there is much repetition of any one strenuous influence.

A pleasure-pampered sensorium receives with relative indifference any supplements of good fortune; and pain becomes blunted by a run of misfortune.

355 Probably most individuals' main policy in life is directed by **Desire** ³⁰⁷ to **achieve personal happiness**. Further, prospect of incidental pleasure serves to colour other motives, consciously or otherwise, and thus links them with the major object.³⁵⁶ Notwithstanding these two facts, the mind's principle-forces can purposively **cancel personal pleasure** from life's aims.

356 Joy and Pain are not to be confused with **Emotion-ideas**,³⁰⁷ but are largely interrelated therewith. Joy and Pain are the feelings attending intense satisfaction or dissatisfaction³⁴² of executive impulses, which emanate from vital principles—the latter sometimes being in emotional agitation during the pleasure–pain experience. Emotion-ideas³⁰⁷ (which are always accompanied by joy or pain) are media used in emotional agitation of vital principles.

Much of the happening of pleasure–pain is **unconnected with passion**; and, in culminant life,⁵³⁵ pleasure will be quite free of turbulence.

357 Man will persistently continue adventure in the **quest of ulterior happiness** of All-life; and, to that end, will be moved by the mighty agency of the **Absoluteness principle**.³⁸²

There is nothing that is not absolutely **right**^{71. 338, 497, 533} in **Pleasure's own nature**; and therefore reason suggests that Pleasure will eventually be freely exercised, without oppositional influences.

Only a **transformation** of cosmic **Nature**, however, will (probably by man's contrivance) bring the reign of Happiness. Full evolution of Will, Freedom from physical conditions, and attainment of new powers of Consciousness, in an efficient medium, are needed. No minor form of evolution will serve the purpose. Constant bliss will be experienced only by the all-comprehensive **deathless organism**.⁵²⁹

358 Man experiences :
many, varied, and profound joys ;

ardent **craving** and **effort** for **complete happiness** ;
 a suggestion of **possibility** of **future complete happiness** ;
 the presence of numerous **beneficent agencies** ;
 and
 a **constant** though **obscure hope** of **success**
 of the Happiness quest.

It is true that desires and efforts do **not** necessarily **connote** eventual **successes**. Many desires, being unsound, rightly meet with disappointment. Many sound desires find no present means for their fructification. But it is **reasonable** to suppose that, even if intellect (of man, or some future form of earth-organism, or organism in other planets) should not prove to be infinitely versatile, its **ultimate potentialities** include acquisition, by its own labours, of whatever is good, **because good ought** to exist, and vital powers include an inclination to rightness, continual endeavour, and assertion of the principle of Absoluteness, and there is rapid and mighty development of Life's powers.^{150, 186, 519}

Reason confidently sanctions belief in **ultimate achievement** of the desideratum of triumphant happiness by **universal life**. Any **alternative** destiny is **unsatisfactory** ; and is inconsistent with the fact that evolutionary forces are directed to life's amelioration and are apparently **terminable only** by their full **success**.

It is to a **cosmic transformation** procured by such forces that Philosophy looks, for attainment of the sublime state.

- 359 Considered as a **detached** activity, pursuit of **personal happiness**, though futile, is perhaps not an evil; but, in the scheme of life, it involves **waste** of opportunities of proper **agential** work—a result that is clearly **maleficent**.

Current pleasure is sometimes :—

almost **irresistible**, namely, as a customary accompaniment to **interesting** activities ³⁵³ and **charming** accidental experiences; or **desirable**, for providing mental change as a **tonic**, or, for **stimulus** to **good** activities.

360 THE THOUGHT PRINCIPLE. CON- STRUCTIVE THOUGHT ^{160, 309, 314, 327}

is actuated by **consciousness** of failure to attain a **satisfying conclusion** to a purposive train of sentience-impressions.

- 361 Constructive Thought **operates** by modulating the “blendable-ending” ³⁰⁹ of a sentience-impression, to connect it tentatively with another sentience-impression. An old, new, or combined consciousness-impression is thus formed, which may constitute a satisfying conclusion to the train of consciousness. If there is still failure, further modulation of the “blendable-ending” can be made until satisfaction is reached.
- 362 Hitherto, Ideation has **not** registered **abstraction** **independently** of **concrete** accessories. In conceptions of even Logic and Mathematics material things are always enlisted, if only as symbols. It seems that, for fixing ideation of abstractions, either,

brain is compelled to have supporting ideas of physical elements, or that mind finds itself unable to resist the opportunity to use such convenient aids. There certainly exists in man a desire for consciousness which shall be absolutely independent of material bonds : and eventual fulfilment of the wish is apparently a reasonable prospect.

363 Meantime, although necessarily employing consciousness of physical facts, Thought works with elasticity far surpassing that of physical operations : ³²⁷ and, often it engenders ideas whose **vital value** ³⁰² is entirely of **non-physical** character.

364 THE EGO PRINCIPLE ^{160, 303, 304, 544, 561}

is actuated by (a) **consciousness** which takes note of **qualities** and **concomitants** as being likely to help the organism, and (b) **consciousness** of **consciousness** ³⁰⁴ of **present possession** of such qualities and appurtenances, ³⁰² especially acquisitions by exertions of self, and the powers which procured such gains.

365 The principle may be regarded as an **amplification** of that of **unity**.¹⁶⁹⁻¹⁷² **Unity** welds what is possessed, **Conservation** ¹⁸² defends it, and **Ego** exalts it ³¹³ (causing conception from it of **personality** or sense of proprietorship) and prompts to further **acquisition**.

366 The **Ego** principle stimulates :—

from **right ideas** :—

Cultivation of **dignifying** qualities in the individual, including :—

Honour ;

Emulation ;

from wrong ideas :—

Fostering of **excesses** in the individual,
including :—

Greed ;

Envy ;

Encroachment on **other individuals' rights**,
which includes :—

Arrogance ;

Misappropriation.

367 THE PROVIDENCE PRINCIPLE ^{126, 160}

is actuated by a human being's possession of **uplifting worth** ^{71, 498} becoming known, usually subconsciously, ²⁸⁶ to himself or to other agencies. Uplifting worth means possession of potentialities being, or likely to be, fructified for developmental progress. The principle stimulates assistance to the individual, from both internal and external agencies.

368 The **existence** and **operation** of the **Providence** principle are **demonstrated** by serial phenomena of undesigned success which are too connected and consistent to be attributable to accidents, and are evidently due to agency which is tutelary—though earned by the individual's own worth. Providential **intervention** often **precedes** the related worthy activities of the protected subject; and in these cases it must be based on special evidence of future worth. ^{370, 372} Intervention also sometimes successfully **opposes** fallacious policy of the individual, in order to safeguard the latter's worthy work. Operations of Providence are, however, in

probably most cases too unobtrusive to be distinguished from other influences.

369 The interrelated origin and the intersensitiveness of the units of Consciousness-matter,¹¹⁰ the common possession of the full nature of Life-essence by all the units,³⁴ and the general participation of all Life in the original momentum of Energy^{104, 148} enabled the vital principles such as Order, Mastery, Interrelation, to produce influences causing mutual action of life-units throughout the Universe. Among influences of the sort is Gravitation.²⁰² These facts serve to explain why the possession of uplifting character and performance of uplifting action, often not disclosed to the senses as meritorious, enable the Providence principle to produce an **aura**^{126, 160} which subtly penetrates surrounding life, including that in the possessor's own body, and extending even to agencies (notably his kindred) in very remote places.²⁹⁰ The aura is the **executive impulse** from the Providence principle. The principle is actuated by sub-consciousness of uplifting worth, and therefore its operation is continuous (if necessary) as long as the uplifting worth and subconsciousness of it remain. So, consequently, is the aura. Wherever the latter penetrates it can, as required, influence other vital principles to urge assistance to the Providence principle's purposes. Such assistance is either to confer success or avert danger. To find when and how such assistance is wanted, the aura has the power to actuate subconscious thought to discover many relevant circumstances and probable

effects of current action in such circumstances. The processes are evidently complex, and their explanation would be complex. The ease, accuracy, profundity, and co-operativeness of work by means of subconsciousness can, however, be gauged by contemplating any simple act, say the eating of an apple, and summoning to mind the vast amount of subconsciously-guided operation attending such act.

370 Operation of Providence on behalf of an individual occurs within himself and within other agencies influenced by his aura. **Any vital principle** can be enlisted by Providence for helping him. The benefits occur automatically in accordance with extent and amount of permeation by the aura. The individual's **uplifting worth** includes the value of powers which **only** the (perhaps distant) **future** will probably see **fructified**. And **actuation** of the Providence principle **results** from subconsciousness of the **full nature** of the individual's strong characteristics, and not merely of the part that has already emerged into power.

371 Although it is in touch with the individual's **existing** unfructified strong characteristics,^{367, 370} subconsciousness **cannot foresee** future **alterations** of the latter. **Changes** of **worth** are constantly occurring; and there are consequential **variations** in the character of the personal **Providence**.

372 High individual character ⁴³¹⁻⁴³³ consists of tendencies to promote **uplifting vital schemes**; ³¹³ and it results from will, imagination, and other principles and circumstances moulding conduct and potentialities in right directions—processes which,

in part and obscurely, may commence at birth. The tendencies **enlist** the aid of Providence; although they may have achieved nothing important, but only disclosed themselves as **reliable promise-makers** of future accomplishment. Thus, **subconsciousness**, on which the **aura** is based, may **excel** the present functioning of **ideation**, which often perceives little or nothing of the good tendencies until they have proved their worth by notable results.

373 The **power** of the **Providence** principle, actuated by subconsciousness of dangerous conditions, may **extend** to **saving** an individual from **fatal** injury, by urging him to divert his plans.

374 But the **power** of Providence, like that of Will,⁴¹⁶ is **curtailed** by the **competition** of **other forces**. Providence would, if unopposed, give much greater success than it yet does.

375 Providence is one of the influences (Beneficent Accident⁶³ is another) which are ignorantly ideated as **Luck** (supposed to form itself out of nothingness), or as **Supernatural Interposition**. The effects produced are often startling; but the power of a vital principle—emanating from Life-essence—suffices to explain them.

376 GENIUS⁴³⁶

is intense power of Constructive Thought.^{311-314, 360-363}

Genius is **increased** if the thought-power is aided (a) by readily producible **other strong vital principles**,¹⁵⁰⁻¹⁶³ or (b) by a **good sensorium**,²⁹⁸ and, (c) especially, by **great ideals**—resulting from strong

vital principles or a good sensorium, or both.³⁰⁷
388—392

377 THE ABSOLUTENESS (THOROUGHNESS) PRINCIPLE¹⁶⁰

is actuated by consciousness that an achievement has not been brought to its maximum comprehensiveness.

378 The principle prompts other principles to complete, and, where possible, to universalize their projects, and always to produce the maximum inclusiveness in results.

The Absoluteness principle often operates disastrously: notably when reinforcing such principles as Conservation and Ego; but it also largely augments activities of principles promoting developmental objects.

379 If circumstances are favourable (and—with the aid of Will—often if they are otherwise) the principle causes other principles to persevere until they completely succeed in their objects.

380 The principle will persist, in the sequence of human minds (or their analogues in this or other worlds), until the entirety of feasible perfection is attained.³⁵⁸

381 The principle's comprehensiveness aim³⁷⁸ is both :—

permeative, and

intensive—as in scruples about minutiae of work.

382 The ultimate aim of the principle will be perfection of culminant life.⁵²⁹

IDEALITY 180, 213, 299, 302, 307, 313, 376, 392-399, 460, 463, 469

in a subject is any quality which occasions introduction, in the ideation of one or more individuals, of sense of **superlative vital value**³⁰² of the quality, because it represents vividly some vital principle, and, after comparison with related subjects,^{269, 302, 311, 312} is rightly or wrongly deemed to be wholly or approximately perfect⁷⁴ in such representation.

A notable example of ideality occurs in certain combinations of sound which, owing to their perfect representation of vital principles, constitute delightful Music.

384 Ideality is often a **product** of the **absolute principle**³⁷⁷⁻³⁸²—which has prompted development of **completeness** of an achievement.

385 Ideality qualities are either :—

Immortal: constituting **true ideality**—already partly attained in the Universe, but in large part unattainable until the culmination of Life; ⁵²⁹

Developmental; **effectually conducive to vital uplift**; or

Neither immortal nor developmental :—

Good, but not conducive to vital uplift;

Wrong, but alluring.

386 Ideality requires either **variety** in the character of its subject, or **contrasted environment** for such subject.²¹⁶ There is **no ideality** in any sort of property when it produces sense of **monotony**. Monotony counteracts perfection.

Variety of character in the subject produces

either : variety of kinds of ideality of the whole content, or occasional lapses of ideality.

387 Ideality-susceptibility ³⁰² depends largely upon individuals' capacities ³⁸³ of :—

actuating thought ;

actuating the vital principles related to the subject ; and

ideation power.

388 The individual's powers of idealizing ³⁸⁷ vary :—

(1) constitutionally from those of other individuals ;

(2) in self, at different times, through change of circumstances due to :—

differing degrees of current ability to add associative value to the subject ;

(association developments of ideation have a share of influence in actuating vital principles, and thus, according to individuals' circumstances, association produces ideality in many subjects—some of which, incidentally, should be quite unideal) ; ³⁹⁵

differing degrees of current appetite for the subject, often caused by habit-deterioration ; ²⁰⁹⁻²¹³

the cumulative educative effects of growing acquaintance with the subject.

[Continued but not tedious application to the subject causes growth of the ideality-perception to its maximum in the individual. The maximum is maintained while due support from the Variety principle is available : but, in default, the perception of ideality

becomes inoperative, and gives place to a sense of **commonplaceness**, **tediousness**, and sometimes **repugnance**. Probably no subject and no idealist is quite immune from these degenerating processes ; although there is generally prolonged maintenance of ideality in subjects sedulously adopted and periodically rehabilitated by the Ego principle, or linked with a variety of congenial circumstances.

Perception of Ideality works rapidly to its maximum in the case of floridly attractive subjects. Duration of full experience in these cases tends to shortness, because they also produce extremely intense impressions, and so cause habit-deterioration to commence soon.]

389 Ideality can both :—

tend to produce obstructive **conservatism**—but often with **iconoclastic** reactions : and instigate and illumine **discovery, art, ambition**.

390 Some **predilection** for idealizing is **inevitable** (as well as highly desirable) in **every normal human being** ; and this fact demonstrates the need of **enlisting ideals as supports to developmental aims**,⁴³² to forestall the waste of idealization on unessential pursuits.

391 An individual can **add** to his **range** of ideals to an indefinite extent.

392 Ideality-perception occurs only as **clear consciousness** ;²⁹⁹ sense of value, while obstructed by other ideas, cannot be intense.

393 **BEAUTY**

is one of the groups of **idealities**.^{312, 383} It vividly represents the vital principles of Unity, Order, Mastery, Interrelation, Development, Variety, Right, and Absoluteness.

394 Beauty consists of outstanding **semblance of fitness**³⁹⁵ (seeming perfection⁷⁴ of capability in part or all of the subject) for **functions**³⁹⁹ which are both worthy (or tolerable³⁹⁶) and noteworthy.

395 Outstanding **semblance of fitness**³⁹⁴ for functions is a marked suggestion of **facile** and **clear capacity for fulfilment** of such functions : a suggestion necessarily free from strong symptoms of counteraction in the subject itself.³⁹⁸ In many cases there arrive contradictory standards (which may be all equally valid) of semblance of fitness, owing to introduction of different harmony-associations into ideation. Vogue gives ample evidence of this fact. (Association is caused by connection of an idea with either its appropriately-relational ideas or accidental coincident ideas which are often perverse. Associations of even the first sort may (in inappropriate circumstances) be inadmissible as factors for proper change of standards of beauty).^{388, 399}

The **means of achievement** of the suggestion of fitness have to **conform to canons** (respecting static and moving characteristics of the subject) automatically imposed by the **vital principles**.³⁹³

396 The **functions** alluded to in³⁹⁴ (which include imaginary functions in **art-represented** objects) are **limited** to :—

absolutely right⁷¹ **action of vital principles ;**

action of vital principles in **Inorganic matter** ;
and

action of vital principles deemed by the contemplator as **proper** for the æsthetic province ⁵³⁹ in **organic bodies** or remains.

There is a large field of animal activities recognized as repellent. (Tested by a code of pure vital principles, all physical organic life is unæsthetic.) ⁵³⁸

The contemplator classifies the acceptable organic activities as decent, or not repellently gross. Much of Beauty, itself ideal, pertains to ethically unideal subjects.

So far as it is manifested, the whole nature (including form-composition and ethical qualities) of a subject and its parts may possess various beautiful features ; and the latter may preponderate in the total effect. In such case the subject is to be regarded as definitely beautiful. Minority-manifestation of beautiful qualities confers beauty within the limits of those qualities only, and does not convey the general effect of beauty.

397 **Beauty** is **graded** according to the subject's degree of attainment in **both semblance** of **fitness** for its function and **vividness** of representation of vital principles. **Maximum** semblance of fitness with **maximum** vividness (instanced in some music) achieve pre-eminence of beauty. All beauty must possess some degree of both semblance of fitness and vividness. ³⁹³⁻³⁹⁵ **Beauty** is also graded according to semblance of fitness in **interrelationship** of **parts**.

398 A subject is regarded as **generally beautiful** if its

beauty is associated with only a minor amount of mediocrity and ugliness.³⁹⁶

- 399** Apart from taste respecting **æsthetic admissibility** of subject, absolute rightness ⁷¹ admits of no authentic **latitude** for **individual difference** of **opinion** as to what is beautiful, in given conditions of a subject and its associations ; ³⁹⁵ but, such conditions may be limited to one person's experience.

Man's **perception** of **beauty** depends on power of **correct judgment** ³¹² and on adequate **acquaintance** with the given **subject** and with **developments** of its **associations**.

It is notorious that persons with defective judgment repeatedly confuse beauty and ugliness.

400 ART

is exercise of **constructive thought**,^{311, 404} creating or reviving salient projects ; and consequent exercise of the **mastery principle**, causing **vivid outward expression** of such projects.

- 401** **Art** provides for organisms, usually including its producers, the **construction** or **arrangement** of :—

complex **body-utilities**—which serve **alimentation**, **protection**, **exercise**, **relaxation** ;

luxuries ; and

purely **intellectual** (**instructional**, **recreative**, or **developmental**) **equipment**.

- 402** The **forms** of **art's operations** are, broadly :—

Making physical objects :—

Graphic or **modelled**, solely for **intellectual use** : **Representation** or **illumination** of both **Fact** and **Fancy** are included ;

Modelled (sometimes with graphic or plastic embellishment) for **physical** and **intellectual** employment. (**Craft** of decorative or instructional character);

Modelled for **physical** employment. (**Craft** of distinguished character);

Producing (*a*) **non-visual effects**, or (*b*) **physical actions** (recallable as visual memories in the observer), or (*a*) and (*b*) **together** (exemplified by literature, drama, music, dancing, athletics); for:—

Intellectual use;

Physical and **Intellectual** use;

Physical use.

403 All complex **organisms** exercise some kinds of Art for physical utilities; and some animals besides man are artists in mimicry and other relatively advanced achievements. Only man has the power of rational discernment and imagination,³¹² necessary for great art.

404 A work of art is initiated by Constructive Thought^{311, 400} inventing and developing or reviving a scheme of such work. The principle of Mastery¹⁷⁵⁻¹⁷⁷ then takes up the scheme. Mastery's executive impulse¹¹⁴ causes constructive and instinctive thought to develop **Art skill** (Consciousness of methods), and then applies such skill. Mind, brain, nerves, and muscles are used in this developmental labour, from which emanates the **original** or **revived work of art**. The artist utilizes memory for maintenance of the art skill, and so may extensively **repeat** the work.

Other individuals may investigate ³¹² and master some of the processes. This leads to **imitation**, in which constructive thought, instinct, ideation, sub-consciousness, mastery principle, and executive impulse are employed. Thus these individuals also develop art skill, and are able to **multiply** copies of the original work of art.

405 Degree of art-skill is classified into :—

Excellence (producing **beauty**—semblance of fitness—of expression of the project); ³⁹³,
394, 410

Mediocrity ; and
Inferiority,

according to the work which emanates.

406 Art origination often employs intensifying **Devices**.

Art skill ⁴⁰⁴ constitutes **Technique**.

Devices and **technique** are not good in result if their instrumental vital principles have not been actuated with **conditional rightness**.⁷¹

407 Devices include original or imitative **Artistic Style**, that is, generic deviations from common mode of treatment of subject.

Style is **peculiar** to either one **artist**, or a **group of artists**, and may be **limited** to a few **features** of work.

408 If the vital principles represented by a **style** are **unsuitable** for a subject, use of the style is **detri-**
mental to the general beauty of art work on that subject.

409 Vital principles exert varied impulses. Any one of these can be **stressed** so as to create **innovatory**

notions. In the hands of influential individuals, sections of society are constantly being actuated to change current styles of customs, according to such notions. The prevalent style at any one time is, in such conditions, called **Vogue**. Vogue-style usually has appropriateness of application (in various degrees) to a limited range of subjects.

- 410** As to the **relations** of **Beauty** ³⁹⁷ and **Art**, works of art dealing with unbeautiful subjects ^{394, 396} may be beautiful in display of excellent art-skill ⁴⁰⁵ and good devices. [Display of art-skill and device is in itself a worthy function.³⁹⁴] Conversely, works dealing with beautiful subjects may be mediocre or inferior (and therefore unbeautiful) in art.

All beautiful art is **ideal**, ^{383, 393} as art.

- 411** The right **purpose** for all human art is to help directly or indirectly in bringing **developmental progress** ²¹⁴ to its climax.⁵²⁹

412 WIT AND HUMOUR

are forms of **ideal art** ^{400, 410} produced by interplay of **contrasted** but at least partly **related ideas**, and variously and surprisingly—and often with suggested casualness—introducing new or extended meaning or significance, that is both extravagant and plausible, to one or more of such ideas—or further ideas. Wit and humour are promoted largely by the **variety principle**.²¹⁶

- 413** Wit gives **summary** and **isolated** expression of an idea that **humour** would treat with a tendency to

lingering and would sometimes embellish with serial variations.

Humour is usually **genial** : **Wit** usually **mordant**. This difference is caused largely by the respective proportions of gentleness and abruptness in the contrasts of ideas. **Wit** makes an unmitigated clash.

Much **humour** is **trivial**, yet **successful**, chiefly through appeal to various sympathies. **Successful Wit** is always **outstanding**.

414 THE WILL PRINCIPLE ^{31, 32, 58, 59, 100, 106, 113, 133, 150, 153, 157, 160, 163, 187, 198, 227, 314, 474, 486-490}

is actuated by :—

itself, to **incite** thought to produce schemes from which purposes can be selected ; ^{418, 424}

consciousness of stultifying **conflict** between purposes of other vital principles ; ⁴¹⁶

consciousness of **merit** in a course of action suggested (but without pressure) by other principles ; or

consciousness of **urge** from another vital principle to promote a purpose of the latter. ⁴¹⁹
(Will thus actuated is frequently exercised by human beings, and is the only form of Will-power available for other animals.)

Will is constituted by a supreme **convergence** of **vital principles**. ^{113, 153} In the case of **man**, it includes **Ego, Energy, Justice, Mastery, Thought, Absoluteness** ; with the other animals—and sometimes with man—the first and last of these principles are absent. Only man's **Thought** includes

Reason,²⁶⁹ an essential element of Full Will.⁴²⁶ Full will acts arbitrarily, that is, freely.

Will is the power of self-controlled selective decision, and of stimulation of other powers to execute such decision. Will's power of choice is as versatile and its intensity of power is as great as the consciousness and vital principles, respectively, in the organism containing it currently permit. Its full self-stimulus is the purpose of obtaining complete rightness.⁷¹ Potentiality of Will's existence is fructified by external causes (vital principles¹⁵³), and Will establishes itself in a section of the mind-organ's energy. When established, Will is capable of being stimulated externally as well as internally. Will's processes are, however, not—as mistakenly and very unfortunately⁴²⁵ supposed by the Determinist theory—subject to either internal or external automatic causational law, in their exercise after being stimulated. The force of the stimulus is received not mechanically but selectively, and the Will's action thereon is not proportioned to the force of the stimulus but to the Will's own disposition, with its transcendent possibilities. [There is no Will-exercise without initial causation. Primary causation of Will's exercise is sometimes instituted by special activity in the life-essence in which will-power is located. Whether the causation is internal or external, Will adds its own self-determined influence—self-varied in kind and amount; in free will, such causation includes reason, with power of choice.] In similar external circumstances, there

is sometimes feeble action on large instigation, sometimes prodigious action on slight instigation—the principle put into action being the same in both cases. Similar instigations in similar circumstances produce different degrees of activity from an individual's will: the will deciding to act forcibly at one time and perhaps entirely to discard effort at the other. In any act of will the alternatives must be that either Will chooses a principle for action or the principle directs Will. The principle is consistent; experience shows that in similar general conditions the principle is variably operative; therefore another element is to be sought as the cause of the variation; and it is the Will. These facts, which are verifiable by personal tests, as in the frequent diverse use of like opportunities in like conditions, indicate the **independent scope of Will**.

It is only in **man**, and because he possesses **reason**, that the self-direction of Will can take the form of **free choice** between several purposes. In other cases (and often in man) Will consists of free, variable **decision** to support any **one purpose** suggested to it. Thereafter, will stimulates exercise of the purpose supported, and the consequent **executive impulse** is called **will-force**.

Without renewal of the external stimulation upon Will, there occurs **cumulative increase** of effort (creating desire on an enhanced scale) on the part of Will—and this is **perhaps the best evidence** of the **self-varying power of Will**.⁴¹⁹ The absolute-ness principle can stir various principles in intense

strength to come to the aid of a purpose, but the processes, unless helped by Will, are felt to be mechanical, and quite different from Will-exertion. Will's power of cumulatively increased exertion, independent of increase of external stimulus, is **unique** among the principles.

Will (1) gives the **individual's independent sanction** to purposes formed or examined by such individual's thought, and (2) **variably promotes** the chosen purposes. Free Will tends to **right choice**.⁴²⁴

Free Will, by its own essential nature, adopts **Duty**; ⁴²⁵ and all Will's influence is **subject** to the limitations of scope of the individual's **other powers**, required as auxiliaries.

Will may be partly or wholly **successful** or wholly **unsuccessful** in its undertakings.⁴¹⁶

It is to be remembered that other vital principles largely operate (automatically at the actuation of consciousness) **without intervention** of Will. They react upon each other and produce modifications, with nuances of purpose. They cannot, however, perform the special functions of Will. They are at best mechanical. Will, on the other hand, not only exercises (in man) **free choice** of purpose, but its **self-exigent, strenuous efforts** in prosecution of any adopted purpose, although often overborne by other force, **concentrate** the entire mind to its maximum power, however small may be the external incentive, and they **possess a peculiar, elastic, unmatchable enterprise**.⁴¹⁷

415 Will, in common with each of the vital prin-

ciples—elements of Will,^{113, 153, 414}—serves as an agency of ordinary organic life. But, current Free Will,⁴¹⁴ **manifesting** the special characteristics of **Culminant Will**, is on a **higher plane** than the **other vital principles**—its constituents.

- 416 Although the **mechanically-operating vital principles** (aided by consciousness) largely **initiate schemes**, and make decisions through their own force, **Free Will** often **intervenes** to procure deviation or regulation of those operations.⁴²⁶ Such Will may choose and press and succeed in enforcing **alternative schemes**; and it also has to make the decision between two or more schemes of **rival forces** which have eliminated its own plans.

Most of what is commonly **thought to be** exercise of **free choice** consists of **mechanical** action of vital principles; but, on the other hand, **Will** often **intervenes disguisedly** in the operations of other vital principles.

- 417 **Free Will** frequently chooses the **less agreeable** of two possible courses.⁴²³

- 418 **Free Will** ⁴¹⁴ is often invited to action by the fact that operations of schemes are in a **vacillating**, suspended, or depressed condition. The Will then tends to assert itself, to **actuate** some **decided**, independent course.

In demoralized mental circumstances, **Free Will** also occasionally seizes tempting opportunities to indulge in the promotion of **reckless**, random acts, or in simple **arbitrary** decisions, which may produce serious consequences. Gambling furnishes salient examples of Will's unassisted rash choices.⁴²⁴

But Free Will's activity is better and more representatively explained in treating of its relations with **rational thought**. Normal rational thought considers alternative courses of action, and often decides which has the most desirable aim and which of the good possibilities seems the most practicable. The Justice, Mastery, Development, and Absoluteness principles may then prompt executive impulse to give effect to one or other of the decisions. But, Thought may not have settled which of its decisions should be adopted. Moreover, there may be overwhelmingly strong oppositional forces at work. Will, with its right-doing character and freedom of direction, can intervene to make a settlement of the course, or to urge Thought to produce other schemes. Will thus **chooses** which of Thought's decisions of alternative good courses shall be adopted, how far any of them shall be adopted, and how far its own force shall be exerted in the matter, or whether it shall entirely abstain from intervention. Will's intervention may make a great difference in the course pursued and the chances of success of the action.

419 **Internal cumulative stimulus** of Will ⁴¹⁴ may be distinctly **traced** in cases of **desires** augmented while the external incentives and obstructions are unchanged.³⁰⁷ The thwarting of an executive impulse may cause intervention of the will which, so long as the purpose and the opposition last, **increasingly exerts** its powers—up to the full extent of their resource. Here is an instance. An object is deemed good by the judgment; the ego prin-

ciple prompts acquisition ; and the full consciousness of these two facts stimulates Will, which produces desire. But sufficient obstruction is encountered to repel the power of the executive impulse created by the will. In such circumstances, the volition will (perhaps after some resort to the thought principle for new expedients) either be superseded by other executive impulses, or persist and become cumulative Will—which proceeds to intensify itself. The obstruction may, however, prove too powerful for the fighting Will, and the desire will then eventually be replaced by new activities.

Extreme cumulative militancy of Will often occurs in connection with intrinsically unimportant desires.

All vital principles can increase their effort through actuation by consciousness of increase of oppositional forces ; but **Will** appears to be the **only** principle which produces **cumulative** power against **uniform** opposition.

420 Although all Will's force be exerted, the **success** of the project for which it fights **depends** also ⁴¹⁴ upon efficiency of the organism's other vital principles, required as auxiliaries to the project, upon practicalness of the principles' several executive impulses, and upon the relative weakness of any opposing internal or external circumstances.

421 The ready power of operation of Will (and other vital principles), a property of the mind-organ,³²² is partly **inherited** and partly **personally developed**.

422 Will cannot possess power to destroy Life's Fundamentals.^{15, 51, 58}

423 Will in man tends to promote objects possessing Ideality,³⁸³ which often entail discomfort.⁴¹⁷

424 If the individual's judgment as to rightness of given behaviour is forthcoming :—

Free Will chooses only what Thought³¹² (correctly or wrongly) deems to be **right** behaviour.^{71, 74, 79, 150, 498}

Free Will also inclines to exert its powers to **promote** the choice.

But this promotion is carried out with **various** degrees of **intensity**, and therein Will variably exercises free choice. Usually Will does not elect to employ the full force at its command, except when it is stimulated by ideals.

When **evil influences**¹⁹⁸ (beyond the power of Will to eliminate) are in control of an individual, Will ought to intervene to do what seems best in the circumstances; and this often involves **supporting evil**.

Such evil influences may have attained their supremacy through **lapses** in **exertion** of **will-power**, so that Will is often responsible (to itself) for the introduction and support of evil, and, consequently, incurs blame—by itself.

There is also much evil influence in the individual that **Will** has **not** had the **power** successfully to oppose.

Will's powers vary in different persons, and in the same person at different times.

In the **absence of production of judgment of rightness** at any juncture, Will's direction is towards either :

creating **whim-wilfulness**,⁴¹⁸ or

helping whatever **influence dominates** the mind,
but with a tendency to support goodness.

Thus **Will contributes to Evil** by :—

innocent wrong decisions of the **judgment** ;

absence of judgment as to rightness, in presence of dominating evil influences, leading to Will's support of the latter ;

culpable (to itself) **under-exertion** of Will-powers, leading to :—

non-execution of what is good ;

intrusion of evil influences ; and

Will's own necessary support of the evil influences ;

supporting evil influences, where there has been **insufficient will-power** successfully to combat establishment of the evil influences.

On the whole, Free Will tends to adopt purposes conducive to the success of Rightness, and, normally, is associated with those purposes. Probably, man's will in the main co-operates with developmental progress or with purposes ancillary thereto, as against reactionary trends. And, when Evolution shall be completed, Volition will experience no influences opposing the exclusive maintenance of rightful **happiness**.^{71, 530}

425 During Life's evolutionary eras, human Will's function of choosing and promoting right ⁴²⁴ involves Will's creation and fulfilment of **Duty** ⁴²⁷.

⁴⁹⁸ or Responsibility ⁴⁷⁷ as an obligation to Will itself. Will's **freedom** is self-limited by the obligation referred to ; ⁴¹⁴ and, as the Duty so created covers the principal operations of Human Life, the **freedom** of Man's Will is severely **conditioned**.

If human will were non-existent, the Thought, Justice, Mastery, Development, Absoluteness, and Providence principles ¹⁶⁰ would still combine to achieve much right ; but Will provides valuable selection and a special and highly powerful stimulus.⁴¹⁹ It adds the **command** Must-be to what the other powers tentatively declare Should-be, and the imperative injunction, although so frequently ineffectual, is often the main cause of success of a plan. Consciousness of Will also produces the sense that such Will could have effectuated much of what is left unaccomplished of a given scheme ; and that some degree of **culpability** has thus been incurred ; and **discipline** in future activities is thereby increased.

Both the believer in self-animating will-power ⁴¹⁹ and the determinist actually employ will. If the power fails in its object, on the part of either of them, he will probably produce some emphatic exculpatory explanations ; but the anti-determinist will experience more of the pang peculiar to the defeat from imperfect exertion of volition. This feeling tends to reanimate Will ; hence the importance of knowledge of Will-power.

426 Only man has the faculty of **Free Will**, ^{414, 416, 418} although other organisms possess **Adoptive** will, which with its cumulative power ⁴¹⁹ promotes

the several purposes of their mechanical vital principles.

Domestic animals occasionally evince a semblance of sense of **guilt** ⁴²⁵ (suggestive of their possession of free will) after acts of misbehaviour : but, **fear** ¹⁸¹ of animosity or other punishment, as experienced in previous like instances brought to memory, ²⁹³ and perhaps some operation of the justice principle, ⁴⁹⁷ suffice to account for the phenomenon in question. Such animals often show puzzled indecision at actions directed to them which they do not understand ; but the seeming deliberation is merely an expression of a state of passing emotion through **confusion** in their mechanical activities.

427 Every grown-up and sane human being experiences the Justice principle's **prompting** ⁴⁹⁸ to **promote rightness in general life** and his Will's election of what is right, Will's insistence on performance of **Duty**, ⁴²⁵ and intensive powers of attaining such performance.

The Justice principle and Will support each other.

Duty comprises only what is **practicable**.

428 In each thinking person, **judgment** and **imagination**, from within, and **indoctrination**, from without, —all partly influenced by subconscious impressions, ³¹¹ and therein escaping rational tests, all based on inadequate and largely accidental surveys, and all frequently **importing error**,—jointly and gradually form a promiscuous accumulation of **superficial** and, in great part, **mistaken** ³³⁵ notions

of fundamental truth. The **conservation principle**¹⁸² gives **fixity** to these notions. In conjunction with sense of **duty**, they collectively constitute what is usually called **CONSCIENCE**. Though Conscience is generally the best available preliminary guide in various activities,⁴²⁷ it has **not** the **infallibility** with which it is frequently and superstitiously credited. To every serious question, **Reason**, with full sense of responsibility, should be applied, in a manner that ensures **radical** consideration of merits of the special subject; and the summary dictates of conscience should be regarded as only initial suggestions.

429 Organisms were unable to fructify the potentialities for **Will** creation until **late** in the history of the vital principles.

Any **considerable** evolutionary **advance** of will-power occurs only in man; and, even in him, only by slow degrees; but Will has long been his **foremost vital principle**.

430 Eventually, in **culminant life**,⁵³⁰ Will will **unobstructedly** enjoy its **full power**, within all life-essence, exclusively to choose and obtain **agreeable experiences**.

Consciousness will form part of Volition.⁵³¹

The **vital principles** within Will will serve automatically as **ministrants** to itself, and to nothing else.

The endless career of complete **Volition** will then have commenced.

CHARACTER ³⁷² CONSTRUCTION. ⁴²¹ BASIC RULES FOR HUMAN CONDUCT.

431 Will ^{414, 424, 425, 427} should (as far as is necessary) exert its utmost powers in all momentous activities.

432 The individual should employ his mind to form what his judgment deems the best possible **scheme** ^{313, 498} of **purpose** for his life, therein endeavouring to give appropriate employment to the several **vital principles**. This involves much **compromise** between principles and adjustment to circumstances. The scheme should be **periodically examined**, and, if found defective, should be improved.

The scheme should aim at **uplift** ³⁸⁵ of **All-life** ; and, in the programme, **Ideality**, which is an essential for interest in work, ³⁹⁰ should find liberal encouragement.

The scheme should form the **basis** of the individual's **main employments**, and so avert dissipation of his resources.

433 The individual should **befriend others**, in compliance with specific legal and customary social duties and the general duty of seizing valid opportunities for all sorts of beneficial service.

THE HUMAN TASK.

434 Man's unique reason, his insatiable curiosity, his **will-efforts** for **discovery**, on promptings of the **Mastery, Interrelation, Development, Variety, Justice, and Absoluteness** principles, and his tendency

to **promote rightness**, have evolved and advanced considerable schemes for **enlightenment** and **betterment** of vital conditions. The work proceeds ; but as yet its success is small when compared with the practical possibilities. The measures so far devised are destined to be much widened and intensified.

Endeavours have produced good effects—often beyond the intentions ; but the increasing amelioration of conditions has come in scattered, obscure, and misused instalments, with long and varied intervals and many reversals.

435 Frustrations by Error ¹⁸⁴ limit vital uplift to irregular and involved advances. Assured, uniform, step-by-step improvement, however slow, would render the good work simple. But history demonstrates that this is not how the majority of change happens. **Retrogression** and **distortion** are, with varying strength, continually undoing some of the sound accomplishment.

436 Man's powers are still mainly beguiled into **paltry** and **erroneous** courses. His fine mental outfit is ill-controlled, and his ideals are based on defective information. Much of the exercise of vital principles, including Will, and of the formation of Consciousness is under evil influences. Reason is often but hastily consulted when Will is exceptionally active. There exists a mass of man-originated factitious evils among the prodigious buttresses of Error.

Even with aid of the finest genius,³⁷⁶ progress develops mainly by mere concatenation or rearrangement of what is already known, or by

stumbling upon unrealized potentialities. Mind has perhaps **not** yet been **sufficiently developed** for achieving the comprehensive discovery of Truth, and certainly has been inadequately applied to that end.

437 New evils unite with errors transmitted from earlier times; and for long periods together ameliorative **progress** is outmatched by the forces of the sinister combination.

438 The **Conservation** principle ¹⁸² occasions reluctance to surrender **customs**, including unfortunately those which have never been valid and those which in new circumstances have lost validity. Consequently life has become embarrassed with many worthless, often positively harmful common tasks, or conventions, which deflect energy from right concerns.

439 Hitherto, systems of **education** of youth have failed in their chief task, since they have tended to confine young minds to preparation for routine functions, whose achievements are in themselves ephemeral and futile, and have neglected to promote ventures into the uplift of purpose which the human spirit can and should undertake.

440 To draw men out of wild savagery, the invention and evolution of various irrational **supernatural beliefs** was formerly necessary. More persuasive training has become feasible by truthful means; but, at the instigation of the conservation principle, for various erroneous reasons and through various channels, the old cults continue their activities, and so constitute enormous obstacles to progress.

- 441** Efforts at uplift have been small relatively to the expenditure of labour in man's futilities. Even his serious thought has been mostly desultory and **waste**. Reason leads to an oscillation between different views which often militates against practical product, whereas Philosophy should possess paramount fertility. Catholicity of tenets and Agnosticism alike tend to **passiveness**.
- 442** The illusory gloss assumed by the **Past** ³⁴⁶ fosters reactionary ideals and is inimical to developmental projects.
- 443** Effort for the (actually unattainable) predominance of **happiness** ³⁴⁰ over the sum of pain in man's life is a deplorable diversion of his energies from their right course. Only when it is likely to aid utilities should pleasure be sought.³⁵⁹
- 444** Evils ¹⁸⁴ in life occasion a mighty **clearance task** for the Development principle and for the other vital principles which incidentally, or by stimulating the Development principle, bring about developmental progress.²¹⁴⁻²¹⁵
- 445** But for the obstructive effects of human institutions wrongly **supposed** to be **good**, man might **already** have **wrought** the **solution** of Life's fundamental problems.
- 446** It is a fallacy to suppose that whatever possesses potential utility, and is kept ready for action, is bound to arrive at a day of valuable use. Many kinds of accidental opportunity are rare: and **moulding of opportunity** is often a great art.
- 447** Plain goodwill and straightforward work do not suffice to advance the interests of large develop-

mental progress : profound **policy** is also needed ; for, **counter-influences** will be met, and the strongest of them will employ great **strategy**.

448 Of that part of man's activity which is truly ameliorative, the majority is being conducted with the **mistaken notion** that it will procure an almost immediate **dissemination** of **happiness** among the body of the people, whereas the real accomplishment of amelioration is nothing but improved effort in the far more exalted purpose of **ultimately** producing a state of **supreme happiness** in the Universe. Realization of the error may stimulate mightier progress.

449 Part-knowledge so far achieved by man ¹⁷ as to the general **nature** of the **universe** provides plentiful **openings** for rival **conjectures** on the subject.

450 In mankind's activities much that by itself would be **progressive** is **entangled** in masses of **reaction**, which it helps to support by its good reputation—so causing its own stultification. Many agencies demonstrably beneficial in immediate tendency are innocently contributing to retrogressive forces.

Since **progress** became a **recognized creed**, the majority of causes, good or bad, claim to be its representatives.

Pseudo-philanthropic activities are some of the worst obstacles to life's advancement.

Even within any one individual, man's **diffuse** and unsystematized just projects largely work **against each other**.

451 Physically, the human race is a minute bit of the Universe; but, as to the planet Earth (which may be the sole sphere possessing inhabitants destined to develop ameliorative powers), upon this one species rests the exclusive—and full—onus of endeavouring to achieve general or altruistic improvement leading to solution of the problem of Life's enfranchisement. The inescapable responsibility implies an **imperative task**.⁴²⁵

452 Commonplace thought appears wise to itself, and often rejects any innovatory enterprise, on the ground of the latter's alleged eccentricity. An absorbing universal **search** for a **clue** to a secret may be ridiculed as **grotesque**. But, under rational examination, all vital phenomena have the semblance of oddity. The primary foundations to any notion are not disclosed to the current human intellect. On the other hand, demonstrably queer master-ideas are nourished as self-evident truths, by normal minds. Thus, it is common to think of one's own gratification as the chief proper purpose for a career; a view contrasting strongly with the fact that the majority of a person's activities consist of pursuits in which little consciousness of either self or gratification is either sought or given, and that the gratification is always neutralized. All vital features in the earliest ages of development must have been considerably more weird than the most quaint phenomena of current life. Individual man's own introduction into life is fantastic, his career is mainly misdirected, and his eventual experience of

an inevitable extinction, which he is ever anticipating, usually mocks prognostication under any head of detail. Few existing persons are pursuing any purpose of noticeable significance. All life seems uncanny. Minds trained to reason recognize the strange semblance of life, in its usual as much as in its unfamiliar presentments. Nothing can be regarded as irrational on the ground of oddity of appearance. Logically, a common search for truth is the natural pursuit of beings whose pre-eminent attribute is the possession of reason.

Perhaps, also, the application of thought to a few simple entities may seem an **uninteresting** and inadequate means for accomplishing the full empowerment of life; but it is to be remembered that the instrumentation of all evolution then past will be disclosed in the unravelling process.

Further, contemplation of the **undesigned evolution of man** from inferior animals causes **dubious reflections** on his **fitness** to solve universal problems, particularly if, in default of the emergence of his kind, no species possessed of any qualifications for the task would have existed. But, man may gain confidence by remembering that actual happenings are inevitably correspondent to **causal law**,⁵¹ and therefore that his existing comprehending powers were bound to emerge, and their development (at present evidently in marked progress) is **bound** to follow. **Eventual** achievement of a full measure of knowledge seems to have been probable from retrospective eternity; for, life has always been engaged upon activities inevitably leading to the realization of potentialities

which included power to produce Free Will and the Absoluteness principle and to their promotion of sequential and persistent discovery and adjustment.⁵¹⁶

Another discouraging thought arises on the fact that the Earth is possibly the **only** place where a problem-solver has been or will be raised. Why should the Earth be uniquely in this proud position? Still more, why should only one kind of being on the Earth possess the function of problem-solving? The explanation is that primitive life was of non-rational character, and therefore that evolution of man's mind, inevitable though it was, could arise only as the result of an extremely rare accident, in rare circumstances. Such an accident, however, may have led to the evolution on earth of several kinds of being besides man who could have attained intellectual powers—possible organisms which, before they could become numerically strong, were exterminated, perhaps by man himself, as his serious rivals.²⁸³ Another rare accident may have produced man's equals or superiors in other worlds.

The possible **uniqueness** of man encourages fallacious ideas that he was designed. The nature of evolution and the character of world conditions, especially those relating to maintenance and continuance of human life, are quite opposed to the notion of intelligent design—unintelligent design in this matter is unintelligible (see also ²¹). The rarity of the accident leading to evolution of reason must explain man's possible uniqueness.

If the Universe had been destined to produce

no being capable of evolving rational mind, there would have been an everlasting state of **ignorance**, tolerable because there could be no comparison-consciousness. The vast potentialities of life would have remained for ever undeveloped.

There appear to be no plausible alternatives to these views.

- 453** Human beings have specialized themselves for **agential** purposes. On the other hand, spells of personal satisfaction that man is able to attain are minute and spasmodic. He has increasingly developed his valuable occupation, which is **experiment-making**. And the series of experiments is in an early stage.

Although he was not designed and he is his own controller, man has a **mission**. His knowledge of Duty ⁴²⁵ creates that mission. Only by adoption of the task of endeavouring to solve the problem of achieving life's emancipation from unhappy features does the human race attain its **proper status**.⁷⁸

- 454** Man's will and reason and other principles create policy which, if not productive of uplift or of utilitarian services to progressists, inevitably consists of harmful, contemptible, or other unsatisfactory pursuits. Occasionally he exercises tender meditations that would be suitable to an elysian state,³⁰² but (unless needed as a mental tonic) are not so to the **transience** and **exigencies** of current life. They **waste** the opportunities of progress.

There is tragically extensive exhaustion of human power in the exercises of **static religions**.

- 455 The **quest** of eventual **Felicity** for All-Life is generously interesting ³⁰² to human beings, and adequate for their engrossing pursuit: and it would be unreasonable to fear that the duty of the effort will not receive growing practical recognition.
- 456 The quest attracts true **adventurers**; and they have accomplished prodigies in successful work on its behalf.
- 457 The **will** ⁴¹⁴ and the **justice** ⁴⁹⁷ and **development** ²¹⁴ principles incite research to discover **Rightness** and its applications.
- 458 Man's essential enterprise is **research**—leading to clues to the Life-problems. The incentive thereto occurs to all intelligent persons, and, if it is left unfructified, or, if no considerable work ancillary to the research of other persons is done, the individual's potential worth to the world will have been absolutely nullified.
- 459 The larger part of human ameliorative activity has been unaccompanied by consciousness of ulterior valuable purpose; but successes have been applied to their due use later. Especially in providing necessary **preparations** for right research has man's good work been extensive.
- 460 In conduct of the necessary pursuits of feeding, sleep, maintenance of vigour, and self-defence, and of other lowly employments such as the animal kinds of amorousness and sociality, quite unprogressive people enlist **ideality**, a fact which demonstrates the extensive human possession of this faculty. Now, idealistic power is conducive to the achievement of ameliorative progress.

And all men fulfil some degree of **duty**.⁴²⁵

Although terribly low standards of life are tolerated through custom, by their victims, probably very few people deliberately believe there will be an unsatisfactory **culmination** to the **common existence**. **Indifferentism** as to uplift is the result of lack of thought on the subject.

461 **Individuals** and groups of individuals are commendably labouring in **experiment**. They advance; and find extended tasks; and always, so far, with inadequate hints of the nature of Life's Climax. But, although success is not yet theirs, these people are an inspiration to all men; and they assure the justice of a considerable degree of human pride.

462 The **general** human movement towards perfection is apparent; a fact which unfortunately encourages indolence in many persons, who fail to observe that improvement is based on effort of **individual selves**.

463 Only the human being possesses **ideals**; ³⁰² and, compared with the other animals, he is consequently the **least** immediately **practical** of organisms. For, the aim at perfection ³⁸³ produces vague ambitions which are for the most part unsuccessful, and, during its control, many easy opportunities for minor acquisitions are neglected and lost. Man is largely occupied with **abstract, general, far-sought objects**. His physical appetites and his love of ideality only partly combine to produce harmony. More frequently they make a **medley** of incongruities and antagonisms. He is usually credulous about his ideals, and critical on

minor matters. But, such drawbacks to high purpose are removable.

464 Evolution has produced cumulative **complexity** of vital phenomena; and elucidation of their causes and effects requires correspondingly intricate application of thought and knowledge.

465 Workers in the **fields** of developmental progress cannot become too numerous. Duty ⁴²⁵ prescribes that what is practicable and necessary to be done **should** be done; and, this renders the claims of research **imperative**. Here is the mighty instigation to **every** normal person to enter the quest.

466 Cruelty in present nature is so **familiarized** to man that the fact is rarely noticed seriously; otherwise the appeal that is implied in the common yet terrible sacrifices among all animals would be far more sympathetically heard. Their fate is translatable into a **plea** for transformation of life into a perfect state. The organisms come in their grotesque multiples of millions into their careers, so largely painful, so overwhelmingly futile. Only human beings are capable of attempting to transform life; relatively few of them proceed to use their power. Personal existence has little worth save as a means of ameliorative discovery.

467 A **detached** view of present human life—such as would be experienced by an individual temporarily brought **back** from **death**, and realizing the full potentialities in existence—would embrace a mass of ignoble occupation and vast neglect of developmental opportunity. Most of the exertion of life, for all its excitement, would be seen as an in-

effectual activity little better than the impuissance of complete extinction.

468 At the most egoistic, optimistic, and inclusive estimate, an individual's independent **personal (pseudo-) interests** ⁴⁵³ are small. Compared with a universal happy metamorphosis, they are insignificant. Possible remoteness of that metamorphosis may militate against self-dedication to it; but the alternative choice is the career of a cipher with ever-tantalizing sensations. Even if one's participation in the concerns of future felicities consists only of a **share** in the **quest**, the personal value thereof is much greater than that of the usual vegetating occupations. The unique universal enterprise offers the one grand career for the human race and for every individual.

And even should this human quest prove finally to have been delusive, it will have produced the heroic spirit. But, human attainment of discoveries in the past is evidence of probable efficacy of man's future adventures for truth and right.

469 The Will, Justice, Thought, Providence, Development, and Absoluteness principles cause man to **struggle forward** ; and, in the processes, and notably in the idealizing passages, he discloses the prospect of an **admirable** destiny to all-life. Notwithstanding terribly effective obstacles and diversions in the fields of Progress, the quest is advanced by entry of **increasing numbers** of workers. Progressive man is undismayed at the conspicuous rôle which Evolution has given to his diminutive figure. And the force of his deterrents, by its

summoning of his will, even contributes to the zest of his high endeavour.

470 Past evolution suggests that **new human faculties** are developable. Alternatively, it may be possible to solve the fundamental problems with the present intellectual equipment, either by studious application or by one happy stroke of genius such as has not infrequently surprised the world.

471 Right Reason cannot admit that there are any portions of fundamental truth which should not be sought for by man.⁴⁹¹ Right thought cannot accept the tenet that undisclosed fundamental facts of life are beyond the possibility of discovery ; for, **future resources are unknown.**

472 If human resources be **incapable** of eventually producing solution of the fundamental secrets of Life, the search for them is nothing more than a fine gesture. But there is no authoritative intimation that the quest is likely to fail. The absence of such monition settles nothing as to the chances of success. Considering, however, the **large issues involved**, man should proceed as if his unrestricted scope were proved. Non-existence of authentic indication as to limits of discovery is consistent with either the presence or the absence of final bounds precluding attainment of comprehensive knowledge : but, vigorous intellects should and will give themselves the benefit of the doubt. There is gross fallacy in postulating from past failures that knowledge of full truth is unachievable by man's investigations.

There is, on the contrary, positive evidence

against the view that thought's efforts will not fully succeed. Science is constantly discovering what was considered inaccessible. In ordinary affairs, striking inspiration by reasoned or casual conjunction of ideas is as familiarly known as any other vital phenomenon. Conditions will therefore have become **sub-normal** if evolutionary disclosures do not continue **until ignorance on fundamentals is exhausted**.

Intellect includes strong **volition**, the **absoluteness** principle, and **versatility** of thinking resources—with **infiniteness** of **outlook**.

Nature of the past development of causation is gradually being **made manifest**.

Consequently it is legitimate to suppose that, by scientific or random revelations, the mind can progress in knowledge until **final verity** is found.

At present much probing of facts is needed before definite ascertainment of fundamental Truth can be gained. But, such achievements as intellect has made constitute a promise of eventual entire scientific conquest.

473 Attainment of Success in problem-exploration, as in other great practical tasks, comes chiefly through **Will's** efforts.

474 Investigation of the nature of **Duty**,⁴²⁵ and formulation of a tentative scheme of duty, should be undertaken by every person early in life. The science of **Ethics**, which offers some guidance on obligations to self and society, should be studied. Unfortunately, Ethics is a backward science: and its sound reconstruction is urgently needed.

475 Operations of all the **vital principles** should be amply considered and tested by the individual in the experimentation pertaining to formation of his **schemes of life**.³¹³

476 **Agencies for Truth-discovery**, or its approaches, include **Philosophy**, the **Arts**, **Scientific exploration**, **Politics**. **Literature** and arts in general can achieve progress, when they avoid, among other faults, the tendency to be self-centred. **Physical science** is largely decoyed into the service of wasteful and dangerous luxury. **Politics** have usually ignored or debased ideality. **Psychology** should be the prince of sciences: had it kept pace with those attaining commercial value it would have acquired an advanced code that would startle current minds. All these agencies suffer from excessive professionalism. All should be adapted so that they shall aid in the quest for Truth. The several pursuits interestingly engage all the human faculties.

477 Possibly, solution of the core of the universal problems will be feasible only by gifted **experts**. Perhaps only **groups** of highly cultured persons can furnish the means for the final triumphs. Large-minded employment of united resources of communities is clearly advantageous to developmental progress.

The **outstanding** progressive factor, however, is the intellectually **adventurous individual**, who contrasts so strangely with titular leaders of men.

No individual's responsibility for choosing and promoting his tenets⁴²⁵ can rightly be transferred to other persons. But, the tenets will of necessity

mainly consist of science ³³⁶ that is the product of intellectual labours attained by other men, singly or in leagues; to this, however, there is the important proviso that the individual should relinquish belief in such portions of science as after logical examination by him appear untrue or unlikely, so that he **cannot** properly **assume responsibility** for them. And the advancement of the tenets is often best undertaken by **leagues**, whose operations he must examine sufficiently to assume responsibility for their results.

478 There emerges a continuous succession of great **altruistic idealists**; and no normal person is without ideality. A genius occasionally appears with some new instalment of superlative discovery. And there are powerful collaborations of progressive idealists. Generations of gifted people have been contriving to link together conquests made by the mind. There are frequent cases of a master-stroke of thought originating from a previously inconspicuous individual. Possibly the skill of the achievement often equals that on which the final solution of problems will depend.

479 Mind was with conscious purpose producing betterment of life in detail long before the **idea of general progress** arose. And the aim at general development is still limited to a relatively small number of individuals or special groups of individuals. Short-sighted schemes continue to dominate the larger part of humanity.

480 But sporadically throughout his time, man has been gaining brilliant accessions of science and

amelioration, and outmanœuvring the insidious movements of reaction.

481 Man's actions spring from the vital principles, which possess the tendency to **favour rightness**.¹⁵⁰ But, multitudinous purposes, each characterized by conditional rightness,⁷¹ have been in mutual conflict; and this has produced vast error.¹⁸⁵ Nevertheless the extirpation of error and the increasing **victory of progress** seem assured—by the principles' fundamental tendency to rightness, **combined** with the development in discovery of **truth**.

482 Man's mind, which is unique and all-representative and is incomparably the most influential organism known, has increasing control of other forms of life. The final stages of Mind's discoveries are **summarily attained**. And there is **unity** and community of all life-essence. It may therefore rationally be surmised that the **consummation** ⁵²³ of mind's activities will be sudden and comprehensive in operation, will involve a complete enfranchising cosmic transformation, and will incidentally include an explanation of all derivations and correlations of vital developments; and that, as adumbrated by current ideality, a state of harmonious, universal liberal enjoyment will become the immediate and abiding possession of life.

UNENLIGHTENING DEATH.²⁴⁰⁻²⁴⁵

483 Witnessing a death furnishes **no clue** to discovery of the nature of the being and inner functioning of **essential** life. Death is only a cessation of co-operation of particles of life. And the dead

individual, having lost the power of interaction between his mental constituents, can know nothing. To suppose that he still exists in another form involves one of two theories. The first theory is that this new form is unexplainably created out of nothing, and unexplainably given life, also out of nothing (for the whole fund of life is monopolized by old matter), and provided with a section of space which was already full. The second theory is that, at the moment of organic disintegration elements of the old organism are able to rally and escape invisibly in a new organic form, and linger in suspense, or find their way without direction to some unknown place.

484 A man's death chiefly betokens his final **failure** to fructify human living's presumable culminating potentiality—the power of solving Life's fundamental problems.

485 In **Death**, the organism vanishes into that **non-existence** (as a functional unity) which preceded its conception. The constituents have no means to continue recognition of the old coalition.

No complex individual organism is exempt from death. Only the coming of culminant life ⁵²⁹ will abolish death.

486 LIBERTY

is the whole or partial **absence** of **restraint** upon an organism with regard to such organism's **exercise** of mental or physical faculties within or on itself or upon externals. External influences are often able to restrict these exercises; and if there is

total or partial absence of such restrictions, Liberty is experienced by the organism.

- 487** As operations of vital principles at present vary and **clash** within each individual and between individuals, any measure of liberty usually results in a miscellaneous **contest** of :

Anarchy, and

Compulsion emanating from, reacting upon, and being reacted upon by **Anarchy**—and incidentally restraining much anarchy.

This effect of Liberty need not produce predominantly evil consequences ; and copious liberty is essential for developmental purposes.

Among the higher organisms, partly owing to their resourcefulness in use of vital principles, nearly all action which is subordinate to **Compulsion** has some measure of Liberty.

- 488** A fierce and bad conflict between compellers and compelled often wages in a community which allows economic control by private interests. In such cases it becomes necessary to introduce some collective interference arbitrarily **regulating** the strife to a considerable degree. This interference, while directly compromising Liberty, usually also indirectly extends Liberty by largely reducing the compulsion (of the many people by the powerful few) resulting from anarchy.

- 489** **Prohibition** of many free individual activities is effected by **collective society** through :

the **State**, decreeing and enforcing **laws** and **orders** ;

Public opinion, imposing **customs**.

Through such Prohibition (applied against oppressive activities) measures of Liberty are obtained. An enlightened State and Public opinion also allow some degree of **toleration** ⁴⁹²⁻⁴⁹⁶ of private activities against the prevailing views held by society. Individual liberty, in its turn, has the property of creating anarchy and compulsion.⁴⁸⁷ Some of the anarchy and compulsion are themselves prohibited by the codes which produce the liberty. The anarchy and compulsion that are allowed to issue are : some good, some bad ; some are given, by the social sanction, the appearance of orthodoxy ; others are permitted as necessary evils ; still others are screened from general observation. The public aim should be to distribute liberty as widely as possible among individuals ; for, it is their right, and it also provides for the maximum output of developmental progress. The incidental anarchy and compulsion are inevitable results of humanity consisting of multitudinous individuals, instead of one individual embodying the aggregate of all rights and abilities.

The **individual** exercises his **influence** on the **state**, **public opinion**, and **private life** of other persons, through **expression** of his **judgments**. The mediums are : the **vote**, **opinionative speech** and **writing** ; all other **work** ; **force** ; and other activities.

Expressed **idiosyncrasies** are fertile in producing reactions from individuals possessing different ideas, and therefore entail discreet use.

490 Under present conditions, most of an individual's free activities are independently applied to sub-

sistence objects that could be far better served by full **co-operative** arrangements.

For maintenance of his life and rights, **common discipline** is economical and, compared with independence, largely otherwise preferable to the individual.

- 491 Liberty** for intellectual enterprise (including human intercommunication, subject to some regulations) is an essential **need** in Man's **main task**.⁴⁷¹

492 THE TOLERANCE PRINCIPLE ^{160, 488-489}

is a branch of the Justice principle, and is **actuated** by **consciousness of common rights** to the greatest reasonable measure ⁴⁹³⁻⁴⁹⁵ of **liberty** ⁴⁸⁶ for exercise of mental and physical faculties.

- 493 Toleration** implies **permission** of activities with which the tolerator **disagrees** ; non-interference on account of indifference to, or of approval of, the activities is not related to toleration.

There are various **kinds** and **degrees** of tolerance, ranging from the indulgence or latitude allowed to small, and sometimes partly amusing, offences, up to the full measure of tolerance extended to persons in serious matters wherein justice requires that they should be absolutely free agents. Persons conceding this full measure of tolerance claim for themselves liberty ⁴⁸⁶ corresponding to that which they sanction—and the right to conversion by open persuasion. All tolerance should be limited to sanctioning use of intellectual influence and of such physical activities as cause no injury or only minor injury.

494 Good regulation ⁴⁸⁸ of Tolerance and Liberty is necessary, in order that the latter shall obtain full general exercise. In the absence of well-regulated liberty, life's uplift is not likely to receive its maximum promotion.

Limits to toleration entail a closely defined **code**. Suggested articles therefor are :

Toleration should usually permit :

Persuasion of one person by another not (subject to ⁴⁹⁵) to exercise his legal liberties ;

Wilful, but passive, withholding by one person from another of information as to legal liberties, unless the Law requires divulgence ;

Propagation of a creed (subject to ⁴⁹⁵) which would itself be intolerant to other creeds ; provided that there are no appreciable means for such intolerance to become effective ;

Tendentious use of powerful influences badly but legally acquired. (But Monopoly, which implies prevention of competition, should for that reason be restrained from dogmatic influence.^{500, 507})

495 Toleration should not include permission for :

The crime of **positive discouragement** of full investigation into **fundamental Truth**.⁴⁷¹

496 Well-regulated Tolerance is sanctioned by **Reason** as good, but is in its nature ⁴⁹³ an acquiescence with what Reason believes to be **bad**. To the tolerator, such Tolerance is just, in its upholding of a general right, but is wrong in what seem to him the specific bad consequences. In rightly

being tolerant, the mind permits, and is therefore in part responsible for, actions which it deems to be **erroneous**. Toleration's complex relationship to right and wrong is one of the many forms in which Life's erroneous conditions compel Mind to contradict itself.¹⁹⁹ Well-regulated Tolerance permits errors, but there would probably in most cases be greater errors if Intolerance were victorious.

The Tolerance principle is exercised by free concession, and usually in co-operation with the Justice principle, which prompts the consideration of a scale of rights of liberty.

Forbearance dictated by **force** or **compromise**, and **not** by the **principle** of Tolerance, is also very extensively employed.

497 **THE RIGHT OR JUSTICE PRINCIPLE** ⁷¹⁻

79, 150, 160, 425, 427, 431-433 is actuated by consciousness of any outstandingly apparent **rightness**,^{7, 8, 71} or want of such, in a subject. If what seems to be rightness is established in the subject, the principle prompts appreciation of the rightness, and, if needed, promotion of success of the subject. If rightness is lacking in the subject, the principle prompts amendment or condemnation of the subject.

498 Energy¹⁵⁰ and the vital principles evoked in it incline to the side of rightness.¹⁵⁶ These just tendencies of principles are only automatic effects of the influence which rightness' virtue itself exerts. But, the Justice principle is stimulated by consciousness of what simple or complex **thought**³¹¹

deems to be rightness. The Justice principle automatically responds to such stimulus, and urges appreciation, and (if needed) fulfilment, of the rightness.

In man, there is also knowledge of the **causal** regulation ^{50, 56} (itself resulting from rightness of process ⁵¹), demonstrated by **Logic**, ⁸² that general **Rightness** ⁷¹ should be **promoted in schemes of policy**. ⁸¹³ Man has the further knowledge that his powers include means to fulfil the regulation; and the Rightness principle therefore prompts him to procure such fulfilment. This prompting is supported by the command of **DUTY**, created by Will. ^{425, 427}

SOCIALISM

499 That **population** possesses powers of **multiplying** its bulk ²⁵² and earth-space does not, and nations consequently wage war on each other, is a sufficient reason for establishing an eventual **federal** system of World government, having the best possible substructure.

That **saving of resources** is effected by **united action** in providing means of life is an obviously cogent reason for early institution of government having **collective economic** methods.

That **equity** is needed in **distribution** of the means of life and for arranging the full measure of **individual liberty**, ⁴⁸⁹ is a not less decisive reason why the system of government should be **democratic**. A **democratic collectivist** government constitutes Socialism.

Socialist control covers **economics, civic education,**^{506, 507} and the enactment and administration of law.

500 Socialism consists of an **equitable** system for the **upbringing and maintenance of individual life and liberty.**

Socialist administration cannot avoid largely **moulding opinions of individuals,** a province from which State interference should be eliminated as far as possible.⁴⁹⁴ Many voluntary bodies represent erudition far better than the State does, and are themselves excelled by numerous individual experts. State intervention in intellectual enterprises will need careful restrictions.

501 Attainment of the full measure of individual liberty⁴⁹⁹ is necessary, for the due operation of **Developmental Progress.**⁴⁷¹

Orthodoxy has produced repressive influences against many of the most beneficial advances of human knowledge and works. Even if unanimity of opinions on doctrines beyond the strict Socialist scope were currently to be reached, the State should not organize action upon them, because this would interfere with free operations of later generations. Optional schemes should be managed by voluntary associations or individuals working independently.

Some exceptional **compromises** favouring State-directed larger culture are, however, desirable.⁵⁰⁷

502 Whether it be universal, or only local, or limited by competition with agencies making substitute provisions, **Monopoly** usually has the effect of

reducing developmental enterprise. Monopoly **economizes** labour and other resources, and this virtue is more necessary than enterprise to a system for providing means of life in fairly clear, slowly changing conditions; but, for liberal activities, a maximum of enterprise is supremely desirable.

503 In Socialism, there is absence of the enterprise-**incentive** of phenomenal pecuniary gain—gain which has probably proved a considerable incentive to employees' dishonesty,—but increased effects may be expected from **emulation** in exercise of ability, desire for **reputation**, and **esprit de corps**—some results of which motives are well demonstrated in school-life.

504 Thorough Socialism is **comprehensive** and **just** in its control-power in the ambit of economics. The alternatives to a collectivist system are all inadequate in that respect. They provide a very large proportion of persons with only unsuitable occupation, and leave another considerable group destitute of economic occupation of any sort—both classes consequently being parasitical. The systems alternative to Socialism are inevitably unjust in distribution of remuneration, they foster fraudulence, and they fail to co-ordinate economic issues.

505 In a society wherein parentage would be relieved of many burdens, a tendency to produce **excessive progeny** might be expected. Possibly it would be necessary to check this by withholding some of the ordinary amenities of life from offenders, and by substantially increasing their State tasks. [The

normal duration of such tasks might not exceed three or four hours a day.] More drastic measures, such as imposition of disagreeable work, might be necessary in extreme cases.

506 An individual's **knowledge** comes from neither latent stores in his mind, nor automatic, graduated development of ideation in his mind, but from **external instruction** only **accidentally available**, and accidentally encountered or designedly given or sought; and from **perception** of external or internal **phenomena**, most of them only **accidentally available**, and all either accidentally encountered or designedly sought; and from internal **constructive thought** and other vital principles.¹⁶⁰ The Fundamentals²⁻⁷ of Life and their implications are remote to the understanding, and are interpreted (as far as information or theories are available) mainly through the instrumentality of **Education**.

Teaching⁴⁹⁹ is administered to the individual before his faculty of thought is matured and while his nucleus of knowledge is slight. This teaching (whose early reception gives it an **established powerful influence** over thought) should be of superlative character.

The construction of a sound **scheme** of conduct of life is a task for Thought, aided by experiment with all vital principles;³¹³ and instructors should advise individuals to do their best to provide themselves with such schemes.

507 The **State's** intervention in **Education** should be **limited**^{494, 506} to :—

the teaching necessary for causing fulfilment

of economic and other requirements for the **freest** possible functioning of capacities of all individuals; including such part of the science of **ethics** as is involved, and the elements of **logic** ;

ensuring **toleration** for **general culture** by **voluntary** agencies, and for **individual study** ; and

cultural teaching (with reasonable impartiality) in such (non-monopolistic) **institutions** as are difficult for voluntary agencies to organize : for example, Museums, Laboratories, Art Galleries, Theatres, Opera houses, Music colleges.

508 State control should be **confined** almost entirely to provision of collectivist means for the freest possible functioning of capacities of all individuals.⁴⁹³⁻⁴⁹⁵

An individual's employment of **liberty** in a manner that prevents other individuals' use of physical, economic, or other state-established welfare (including liberty), usually constitutes inadmissible intolerance or other social offences, and should be illegal. Instances of improper exercise of liberty are : a chemist creating in his experiments uncontrolled noxious fumes, and a musician making monotonous noises, if these pursuits harass their fellows. On the other hand, an advertiser should be suffered to exploit inartistic displays, if a surrounding scene is not thereby spoiled, since they cause no severely prejudicial effects to other people. Should considerable developmental pro-

gress seem to depend upon it, individual liberty for offensive acts may be granted, if they cause relatively slight injury to the physical, economic, or other state-established welfare of other persons. The valuable right of criticism should be clearly codified. And Socialism will need to institute legislation and tribunals for occasional adjudication on all classes of liberty. Errors in the use of tolerated liberty will be reduced by increase of knowledge.

Provision of physical, economic, and other social welfare will entail State hostels and a system of noble **public works**.

509 State institutions will be so various in kind and detail as to present a large measure of (alterable) **choice** of career and environment to individuals.

Developmental progress will emanate from use of individual liberty; but multifarious state edifices and apparatus will be available for hire by voluntary associations, on terms providing equality of treatment.

Public facilities and individual liberty will thus be conjointly utilized for splendid human advances.

510 Labour- and material-economizing in life-maintenance provisions will be effected by :—

simplification of social conventions;
co-ordination in production and use; and
extension of mechanical devices.

ACCOMPLISHMENT OF THE QUEST ⁷⁸

511 Life's essential Truth-Quest ^{451, 452, 455, 456, 469} (only small part of which has yet been completed ^{436, 472}) has to ascertain :—

the **Facts of whatever has been or is, namely, particulars of—**

natures of the Fundamentals of Life,¹⁻²²
and of Evolution's past operations ; ²⁰¹⁻²⁰⁸
and

the means of developing potentialities to
bring about culminant life ; that is,—
progressive methods of utilizing discovered facts, for ultimate attainment
of permanent felicity.

The master-key to all knowledge may be discoverable in either of these regions of inquiry.

The concluding stages of the quest may require **developments in intellect's nature.**

512 After a general preparation, by study of Logic, Ethics,⁴⁷⁴ and Vital Principles,⁴⁷⁵ among other branches of liberal education,^{476, 506, 507} the individual should apply his constructive thought to **original research** on both broad and specialized lines. If prejudice against **heterodoxy** be concurrently discarded, discoveries are more likely to result.

513 **Early provisional investigation** by the individual as to the nature of **ultimate general existence** is highly expedient, to promote thorough **purposiveness of career.**⁴⁴¹

514 The coming about of past discovery has largely

been **fortuitous** : and this fact occasions the prospect that the principal vital problems may be **solved** by some **unexpected method**. Many data essential to conquest of those problems are at present apparently wanting. Scrutiny by many people of all existing knowledge on the subject has failed to produce explanation of the nature of Infinity, for instance.

515 The **decisive inspiration** in the quest may be derivable from examination of an atom. But more pertinent avenues appear to be the study of mind and that of abstract philosophy. No promising instrument should be neglected. The culminating operation of progress may possibly consist, not of a cumulative process of increment of knowledge, but of constructing one isolated thought, causing transformation of all existence.⁴⁸²

516 The company of **investigators** will gradually **increase**. The world may become consecrated to developmental progress, and may assemble a continuous congress of mind. At the least, the intellectual potentialities of multitudes of men will be realized in full, and applied to truth's discovery.

517 The **quest** will enlist the following among other agencies :—

Federation of voluntary associations (officered largely by young people) experimenting in fields of scientific work ;

International collaboration of research pioneers ;

Extensive expeditions of discovery, with multiple objects ;

Publication of **expert**, co-ordinated, impartial **summaries** and **indices** of discoveries and theories.

518 Extent of devotion of human **will** must decide the **time needed** for completion of the experiments. They might prove to be facile, compared with many superfluous tasks that the world inflicts on itself. A few decades, even, might suffice for the fructification.

The **ultimate solution** of life's secrets seems to have been probable from retrospective eternity.⁴⁵²

⁴⁷² But, unknown outlay of effort is still entailed for the necessary operations.

Wrongs and **agonies** are the elements which will provide the most intelligible measurement of the period intervening before the great discovery. Their reduction is a work calling upon right-willed individuals for **instant** and **incessant** endeavour.

519 The **importunity** of mere **wish** is not necessarily, or even commonly, **evidence** of **feasibility** of the objects. But, all that is truly advantageous ought to exist, and is therefore **likely** to form part of **culminant life**.^{186, 358}

The vital principles support Rightness.^{172, 174, 215, 382, 481, 498} Evolution operates unceasingly.²⁸⁴ Human Will ⁴⁷² presses to the complete achievement of what is valuable. Appearance of grotesqueness in the quest is due to the current erroneous perspective.⁴⁵² Life-essence is spirit; ²⁶ and there exists no other entity than life-essence.⁸ These facts converge to form a **reliable promise** of future universal beatitude.

Man's activities have already educes glorious intellectual works: normal continuance of the processes must, according to maximum probability, lead to a condition of life wholly possessed of vital-value,³⁰² that is, to **vital perfection**. The work can and will be hastened.

Life will have succeeded in restoring itself to full **unity**—its first quest,—and will have made the far greater achievement of eclipsing that purpose by attaining a state of ever-varied, infinite, eternal felicity.

520 The **agent** who accomplishes the supreme achievement will **not necessarily** be **Man**,⁴⁵² but any man's life-scheme which evades the quest omits his chief **obligation**.

521 The highest mental powers in the evolving universe are only those **containable** in **one individual** being. Information as to experiences can be exchanged between persons; but, there is **no** means of **blending** intellects into a human super-intellect. This consideration should conduce to acceptance of the theory (temerarious though it appears, as a development of rational speculations in current conditions) that the **transformation** of **All-Life**, which any but a pessimistic philosophy must expect, may have to be set in motion by one act of one man's mind.

522 That the all-solving idea might occur to two or more beings at the self-same moment is possible, but unlikely. Probably, **one act** of **intelligence**, one stroke of genius, such as has settled many an ancient problem, will light on the **final clue**—

which will thereupon, no doubt, be transparently obvious.

The enlightenment—possibly achieved by an individual working solitarily—should immediately and automatically communicate itself everywhere. Life-essence has the same basis throughout its membership.²⁵ Associating all life-units, as it does, this basis should serve as a common sensorium for the instant universal recognition of so penetrating a discovery as that which will end life's quest.

523 All parts of the **universe** should simultaneously know truth and should be immediately **transfigured**.^{284, 327} The mass of consciousness-matter¹⁴⁰ should be transformed into new spiritual elements. The old mediums would now prove cumbrous. The functions of the physical cosmos will have ended, and its organization will have dissolved; and Life will have attained clear condition and the plenitude of power.

524 Formerly useful as means for evolutionary progress, the imperfect **physical elements** will have been converted into harmonious but protean units, under one Will.

525 The culminating dramatic **metamorphosis** has had continuous **prognostication**, by the use of **Death**²⁴⁴ in evolutionary displacement of inferior beings for superior. But, now it is a single subject, All-Life, which will have suffered death in one form and achieved immortality in another—and perfect—form. The perfection will have obviated any future need of death.

526 Evolutionary **Life's summary retrospect** discloses

a chequered widespread crescendo of vital principle operations, springing from objectless but orderly and fertile element, and achieving an enlightened elysium.

- 527** Life-force was originally without enterprise.⁹¹ That this force should be able to transform itself into superlative intelligence appears a **strange** fact. Herein it resembles the most familiar sequences of causation. But the oddities of vital processes are found upon examination to be explainable. As analogies, the seeming marvels in common life help, among other theories, that of a transcendent development of the universe from simplest form.^{17, 452}

[Reason applies itself with increasing and well-founded success to divesting the results of natural causation of their tantalizing and false semblances of fantasticality. On the other hand, ancient creeds have cultivated and exploited the element of wonder, to support the imaginative supernatural romance forming the nucleus of their theoretical systems.]

No present-time exposition of life is exempt from the uncertainty attached to human speculation in general; but, that theory is to be preferred which manifests **rational superiority** above its rivals.

- 528** The story of All-life is in three chapters:—
Universality of unchanging, uniform action ;
Progressive development by tentative operations
 (Life meanwhile being provisionally partitioned into multitudinous entities); and
 resultant
Reign of unity, in conditions of perfection.

CULMINANT LIFE.

529 In Culminant Life, the Universe will have been clarified, and rendered penetratingly conscious throughout,²⁸⁷ and rectified in use of all vital principles. It will rightfully enjoy its resources. Wrong will be for ever banished; ²⁰⁰ there will be neither motives nor materials for evil-doing. Right itself, relieved of disabilities, will present a changed appearance.

530 The transformation will have converted All-Life into Will, whose elements, the vital principles,⁴¹⁵ will be its facile ministrants. Volition will itself include the function of Consciousness.³⁰²

531 Will will employ its Consciousness ⁴³⁰ as :—

a perfect medium of communication with the Vital principles; and

a perfect medium for constituting the felicitous ideas ³⁰² resulting from the consequent action of those principles.

532 Operation of sacrifice and austerity will have departed from existence; for, these have been necessitated solely by Error. Puritanism is essentially a guard against wrong-doing. Self-denying observances will cease at the same time as erroneous conditions. Life's felicity will not be chastened, but whole and unadulterated.

533 Reason can find no logical alternative to pleasure, for the occupation of an All-Life whose conditions will have been made perfect. Continuous, universal gladness is absolutely accordant with equity.⁷¹

534 **Counteractions** to **pleasure** will have been **banished**. All ideation will be occupied with rightly wished gratification. This will possess full vital value.³⁰² Volition will create desires and instantly obtain their fulfilment in ideation experiencing intense gratification.

535 Life will exist infinitely and eternally for the current moment, in **plenary felicity**.

536 Volition will cause invention of ideation containing ceaseless **variation** in experiences of beauty and happiness. **Monotony** is detrimental to organisms because of defects in the latter.³¹⁰ There will be no liabilities to deterioration in the new system; but, variety will prevail because the variety principle introduces an element of brilliant definition into exercises.

537 Many **specific features** of culminant life may be prefigured by current reason.

538 The **physical universe** seems to possess relatively little ideality of immortal kind.^{385, 396} The general constitution of every current **organism** is **gross** in construction and in operation, and, owing to the natures of the needs and purposes of the constituent organs (the rational mind excepted), is incapable of being adapted to sublimation.

Erroneous circumstances have caused **vile** provisions in natures of organisms, including :—

unpleasant **obligatory functions** in all of the vital organs;

promptings to **intemperate** uses in the operations of the **alimentary** systems;

faculties of **slaughter**. (That some organs for

this appear specially beautiful is a fact displaying the current subjection of human judgment to inferior standards, when deciding that an object is in the æsthetic province.³⁹⁶)

Repugnance to grossness of organic features is at present largely experienced, and frequently rendered acute by encounters with extreme examples.

The skin of a body covers **organs** which **nauseate thought**.

Man's **standards** respecting a body's outward **beauty** are largely relational to **animal** physical services.

A mien suggesting suffering or senseless passivity is apt to occasion human delicate gratification.

Culminant Life will exclude these matters.

Most of the features of current nature can never be adapted to immortal ideality.

539 Man's composition is associated with the features of all other physical entities. For this reason and others, such as the fact that organisms interestingly display the workings of causation—including evolution, it is quite common for man to become a **Nature-worshipper**. The reasons mentioned fail to justify that result. Most of the functions of physical Nature are **inconsistent** with the **elysian** state. The present Cosmos will furnish few patterns of details for Culminant Life. Marks of fitness for physical organic functions, which constitute the majority of current beauty, only occasionally happen to coincide with pure beauty.

540 So far as cosmic features incidentally display **pure beauty**,³⁹⁶ resemblances to them may appear in the future state.

541 There may apparently be one—and that a notable—**exception** to the universal happiness. Will, possessing omniscient faculty, cannot destroy susceptibility to **memory** of the painful Past. But, Memory is not an emergence from a storage of ideas; ³³¹ it is a revival of dead ideas by associative faculty of current consciousness; ²⁹³ and, as the latter in culminant life will be happy,⁵³⁵ it is possible that there will be no association with, and therefore no actual recalling of unpleasant ideas. Will's preoccupations will probably exclude any opportunity for acts of disagreeable remembrance.

These thoughts offer no palliation to evil-doers,—whose wrong deeds are damnable irrespective of any possible harvest in culminant life.

542 Sweetness, in the future continuous career of enjoyment, will be **free from satiating** quality.

543 The state of everlasting beatification will probably experience large **augmentation** in the **kinds** of Life's inventive **faculties**. To provide this, Volition will diversify the vital principles and consciousness.

544 One of man's most notable general ideas is the strong cognition of **personality**.^{304, 558} This product of ideation combines consciousness of the holder's general characteristics and attainments with manifestation of his ego principle. Consciousness of personality will become intensified, in Culminant Life. All-Being will be comprised in **one personality**.

- 545** Animal natures and conditions, and the **sensualism** associated with them, will have departed. The evil concomitants which, under euphemistic and even spiritual names, emphasize mundane exercises of pleasure will be banished. Capricious fulfilment of the old **desire for vividity** will be displaced by more versatile and wholly beautiful methods of satisfaction. Even human beings, if normal, find more delectation in transcendent pursuits than in exceptionable indulgences.
- 546** Culminant Life will possess all-comprehensive **oneness** ; also penetrating consciousness, with perspective and contrasting qualities of infinite range.
- 547** The springs of life's multitudinous felicities will include such of the **old-time mediums** as are derived from pure use of vital principles.
- 548** Sublime **colours** and **forms** and **tunes**, and all other transcendent, pleasing ministrants of sense, will be immortalized, in their ranges of modulations and combinations.
- 549** Possibly sensations of **touch**, **taste**, and **fragrance** will be maintained and amplified, with clarified natures and entirely changed causation bases. Senses of smoothness, warmth, and perfume, with others, can be almost equal in the æsthetic scale to that of the most beautiful sound ; and may probably be producible from mediums other than physical.
- 550** Creation of **additional fine senses** may reasonably be prophesied.
- 551** **Music** produces **intellectual conceptions** distinct from and supremely transcending the impressions

of agreeableness in contrasts of sound by which it is constituted. Musical art employs the serene beauties of mathematical law; and therewith can educe surprising ecstasies. Fine passages of sound contain counterparts of graceful form, colour, light, aroma; the movement of music is flexible, its vividness cannot be surpassed; and music's achievement is to ennoble the mind with wonderful sensations of intimacy, urbanity, grandeur, opulence, pathos, glory. Music actuates Thought's full versatility, invoking to the latter's support generous inspirations from all the vital principles. Music is not so much articulate as sinuous; and is correspondingly subtle. It opens gates to the galleries, recesses, and sanctuaries of association, leading ever inward. It finds new values in life. In the very act of expression, Music seems to possess a haunting self. Music is expansive: at once architectonic and flowing and melting. It attains voluptuous glow: but the character of its pre-eminent transfiguration is Gentleness. Music is an elysian glory in present being.

552 Beauty in sights—even in representations of ethereal subjects—cannot yet avoid allowing prominence to the material mediums: whereas music can be almost purely spiritual in effect. In the clarified, beatific life, the range and intensity of fine colour will probably be augmented; iridescence, glint, sheen, gem-like radiance will abound; there will be luminous resplendence; every contour will be inseparable from grace; but, sense of all these will be readily merged in impression of

grandeur of scheme. Scenic sumptuousness in new or revived forms, will spring to each requisition in the eternal sequence of wish.

Theatrical pageantry—blending colour, light, rich design, and multifarious surprise—is a prefigurement of part of the future elysian feast.

553 Buoyant activity, so prized in current intellectual life, as well as physical, will assuredly be empowered to continue in endless new schemes.

There will be no arduousness and therefore no need of repose : but an occasional interval of luxurious contemplativeness will be an agreeable diversion between quickly moving pursuits.

554 Many current experiences are much richer in gratification than the felicities which unimaginative minds conceive to be the best that would be attainable in the perfection of the supernal fields. Ardours of Success, Love, delicately-toned Memory, furnish examples of the vehicles of mankind's own superlative joy. They are extensively connected with the cardinal events of life, and in retrospect they seem still to be one's possessions. Remembrance's representations of their intensity are very largely faithful.

But, Reason cannot admit that the perfect culminant life will not introduce more than the equivalents of the ecstasies that a duller state of existence has afforded.

555 Just as the needs of Life-reunification heretofore drew forth the great, struggling, conquering Vital Principles, so the new calls of Volition will educe the same principles in other and more elastic

exercises, from which multitudinous, well-contrasted, happy kinds of experience will arise. There will be delightful activities of kinds as yet unimagined, and with inexhaustible **variants**.

556 Existence will be happy, ethereal, and **ideal** : **free, rich, vivid**.

557 **Zest**, curiosity, and geniality will be amplified. Consciousness will be possessed of intense appreciative capacity.

558 Sense of **personality**,⁵⁴⁴ which is inspired by the Ego principle, will sometimes suggest to the Will that appreciative and familiar **friendship** is a welcome additional possession. Thereupon, volition will cause the Interdependence principle to actuate the Ego principle to dualize itself and inspire in consciousness the discourse of a friend. To a variable but considerable extent, man experiences this duality of the Ego principle's action : but, in Culminant Life, the operation of self-friendship will be made perfect.

True **taste** and **wit**, and exquisite **amusement** will be experienced.

There will be command of an appreciation of **artistry**, without which every other property of life would be dulled. Perfect thought includes nice connoisseurship.

559 There will be a general comprehensive Consciousness ;⁵⁴⁶ but, this will at various times be partitioned by Volition, so that parts can be reserved to receive phenomena with the effect of **unexpectedness**, which is one of the choicest elements of pleasure.

- 560** The eternal Ego will sometimes dualize itself to serve as its own friend.⁵⁵⁸ Probably the process may be extended for the immortalization of love. Love is the sublimest of the instigations of the vital principle of Interrelation.¹⁷⁸ Affection has achieved a profoundly distinctive and exquisite charm which should not be suffered to vanish. To preserve love, the Ego principle may from time to time divide itself to produce two reciprocal entities. An interdependence of the two beings will be created and cultivated. A delicate mutual understanding will exist. There will be a happy sense of receiving hospitality in love, on the part of each. Each will find intense fascination in joining the being of the other. Duality will be maintained, to effect impressive unison.
- 561** By man, Ego is largely envisaged as a defensive power. The Ego of All-Being will have **nothing** to **antagonize** it; but the maintenance of its activity will be necessary, for the functioning of **personality** consciousness.⁵⁵⁸
- 562** Multitudinous images will simultaneously yet unconfusingly be created in Ideation's **one sensorium**. Contrasts will enable all the delectable experiences of life to be appreciated fully.
- 563** There will be delight in **contemplation** of many fair passages of former times, revived without physical elements and unpleasant conditions.⁵⁴¹
- 564** Rich **savour** and **piquancy** in life will be constantly maintained. No subjects or appetites for satire will remain: but a subtle essence of pungency will exist. Poignancy, applied with sufficient

restraint to act exclusively as a stimulant, is a pleasure-adjunct too charming to be neglected. Brief sharply invigorating interpositions to general experience will occur, for producing special enhancement by contrasts in life's exquisite joys. These incitements to climaxes of zest will consist, not of painful episodes, but of entertaining pleasantries. .

565 Disengaged from the old consciousness-matter, **spirit** will be able to confer on **ideation** a power of **intensity** not formerly experienced.

566 Every rational being would naturally welcome the grant of a renewed life presenting sublime personal metamorphosis, and so enabling **participation** in the future bliss. It seems equitable that past beings who with **will** applied their energies, in however small a degree (for there can be no line of demarcation in this matter), to any object which appeared in their judgment to be contributory to developmental progress should be immortally revived in that character. For, Culminant Life will be enjoying the results of mortals' labours. It is also probable that, in a state of life which is **omnipotent** and **benignant**, whatever is just and appropriate will be achieved. Reason therefore supports a hope that **PERSONAL RESUSCITATION** will be attained in the instances mentioned.

567 Man's **memory** recalls for adoration great part of what was apparently estimable in the lives of departed friends. **History** summons abstract counterparts of notable people who lived thousands of years ago. Thus, personalities long dead con-

tinue to be represented vividly among the living. It may be anticipated that the elysian organism will go further in cherishing Great Lives of the Past—that it will give them **full re-animation**, in **new forms**, within and as part of itself.

568 The **resuscitated** and etherealized former mortals will then be intimately and continuously conscious of their **membership** in Culminant Life.

569 Each of the **relic-beings** will **fully participate** in the elysian sensorium's **joyous experiences**. And, from the separate pleasure of these beings, the Universal Being will derive a peculiar satisfaction.

Physical characteristics would be meaningless in the Elysium; and purely æsthetic forms will be adopted by re-animated mortals.

570 The assemblage of such beings will incidentally constitute a scintillant **Lamp** symbolizing the far **Past**, in the infinite expanse of eternal transcendent Life.



